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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

SUNDAY SCHOOL EXCURSION AT NORTHAMPTON, MASS.

A most delightful holiday was given a few days since, by the teachers of the Sunday School of the Unitarian Society, in this town, to their respective classes, and I have thought a hasty description of the fete might prove acceptable to your readers.

A promise had been made to the children, that at a convenient season, a PIC-NIC should be given, in which they should all participate, and where in the open air, in God's great temple, they should meet together for amusement and instruction. Happy hearts and high hopes did this promise excite, and when the long expected day arrived, the scholars assembled at the house of one of the teachers, punctual to the hour appointed. A stranger to the promised fete would have detected in their bright speaking countenances that something unusual had called this youthful party together, and that much pleasure was in expectation. Of words, there were few; for the enjoyment was to come, and children fear to speak lest the charm be broken, but the watchful eye, the eager wistful glance as the teachers were completing the arrangements, indicated they were keenly alive to the interest of the occasion.

Soon, however, two large commodious wagons arrived at the door, which were to convey the party to the spot selected for the pic-nic; then indeed the actual seemed apparent to the minds of the children, and the merry laugh, the bright bounding step, showed that all fear and doubt were at an end. The wagons closely filled with scholars and teachers, made their way to a romantic spot about a mile from the village, where on the brow of a hill all alighted, and the children were arranged by their respective teachers, then formed into one procession. In this manner they slowly marched down the hill, headed by their pastor, and winding around the base, the party came suddenly into a most picturesque, narrow dell covered with velvet turf and hedged in by wild flowers and berry-bushes. At one end of the dell, a steep bank rises, covered with forest trees closely planted, whose dusky shade extended over the green sward,—the playground of the children. Through the centre of this bank, and forming a deep ravine, a wandering rivulet almost invisible to the eye, flowed peacefully along, its cool clear waters yielding a grateful refreshment to the company. In a little nook at the base of the ravine, a table was spread tastefully ornamented with flowers, and bountifully supplied with cake and fruit.

Here in front of the table, on the beautiful lawn the children formed in a circle, and with a song in which all gave their voices commenced the enjoyments of the day. The song ended, all were dispersed to such amusement as inclination prompted. Now, indeed was the scene most picturesque and affecting, for the young, the innocent and the happy were with nature all bright and beautiful—full of life and health, they were shouting in merry laughter, bounding over the green valley, gathering berries from the surrounding bushes or climbing in little parties the adjacent hills. Some were engaged in jumping rope and other childish games, others were crowning their playmates with green garlands, or hand in hand, tracing the source of the little brook by the hill side.

Several hours flew merrily away, the interest varied and kept alive, by singing, marching and other innocent and appropriate amusements. But to me, the muse was the most touching service of the day. The sound of so many voices united in the open space into one harmony, and blending with 'the wind which sang amongst the fond trees,' while all nature around seemed to join in full chorus, produced an effect almost sublime, and affected me even to tears.

As the sun was descending the western sky, the party formed again in procession, and to the music of their own voices marched to a high eminence some distance from the dell, commanding an extensive view of the surrounding country. The broad fertile meadows, the winding river, and the dark solemn mountains were before and around us, and the setting sun cast its warm mellow light over the exquisite landscape. The children then closed in a circle and sang 'Old Hundred' with much taste and feeling. Their pastor and friend now addressed them in language most touching and appropriate, and was followed by a gentleman of the Cambridge Divinity School in an address of like spirit and interest. Gladly would I dwell on the eloquent remarks which fell from these gentlemen, but too much space have I already occupied, and I can only add that the deep attention with which the addresses were listened to, showed they were felicitously adapted to the feelings and understandings of the youthful audience. After the addresses the children sang in concert 'Lord dismiss us,' when they separated to make preparations for returning home. Seated once more in the wagons, they were taken through the village, and the pleasure and the excitement of the hour, were expressed in loud, joyous huzzas, as they rode through the principal streets.

Thus ended one of the most delightful and interesting days, I ever experienced, and if this hasty description will afford amusement to your readers, and induce other Societies to gratify their Sunday School scholars in like entertainments, I shall rejoice in that good fortune which gave me the pleasure of witnessing the most successful and charming PIC-NIC. O.

Northampton, August 9th.

NEWTON'S CONCEPTIONS OF GOD.

But with respect to the Unity of the Godhead and the nature of God, perhaps no mere mortal understanding ever conceived more just and adequate notions than the profound and highly gifted mind of Newton. He considers him as 'a being incorporeal, intelligent, omnipresent, who, in infinite space—as it were in his sensory, sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly by their immediate presence to himself. This most beautiful system of the sun, planets, and comets,' he continues, 'could only arise from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars be centres of similar systems, these being all formed by like wisdom, must be subject to the dominion of ONE, especially since the light of the fixed stars is of the same nature with the light of the sun, and all systems mutually give and receive light. God governs all things, not as the soul of the world, but as the Lord of the universe. The supreme Deity is an eternal, infinite, and absolutely perfect Being; omnipotent and omniscient; that is, his duration extends from eternity to eternity, his presence from infinity to infinity; he governs all things, and knows all things which exist or can be known. He is not eternity or infinity, but eternal and infinite: he is not duration or space, but he endures, and is present; he endures for ever and is present every where, since every portion of space *is always*, and every indivisible moment of duration *is every where*, certainly the Maker and Lord of all things can not be *never* or *no where*. God is omnispresent, not virtually only, but substantially; for power cannot subsist without substance. In him all things are contained and move, but without reciprocal affection: God is not affected by the motion of bodies, nor do bodies suffer resistance from the omnipresence of God. It is universally allowed that God exists necessarily; and by the same necessity he exists always and every where. Whence he is throughout all similar, all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting; but in a manner not at all human, not at all corporeal; in a manner to us altogether unknown.'

Compare this creed with that of Athanasius, and decide which is most worthy of the Deity. The philosopher was perhaps as deeply read in the Scriptures as the saint; but he was more deeply read in the book of nature; and without studying both these volumes, equally claiming to be written by the finger of God, it is impossible to acquire an adequate conception of the almighty Author. Athanasius studied Scripture, and found there what Newton could not find—the Trinity; Newton studied Scripture, and he studied the universe, and he found in both one eternal, infinite, omniscient, omnipotent, and absolutely perfect God.

THE JUSTICE AND MERCY OF GOD.

When it is alleged that God must punish a sinner because his justice demands it, we ask, why? Why is God required, for the sake of his justice, to exact from his creatures what he has the right of exacting? This is not accordant with the notions of justice as entertained among men, there being no kind or degree of injustice in any one's foregoing a claim which he might legally have enforced. But this notion of justice is not only opposed to the common understanding of the word, but it would render the Divine attributes of a jarring and contradictory character; it would make the justice of God inconsistent with his mercy. The act of mercy is the remission of punishment, the relinquishment of a debt, the forgiveness of the sinner, the pardon of the guilty. And if it be contended that the justice of God requires that, without the offer of an equivalent, the guilty should not be pardoned,—that the sinner should not be forgiven,—that punishment should not be remitted, it is in effect to say, that God is not merciful, that mercy is no essential part of his nature, is no necessary element in the composition of his character. But so to speak of the justice of God, so to define it as to lead to such absurd and frightful consequences as these, is a manifest proof that we know not what we say, or that what we say is palpably and grossly erroneous. However convenient it may be to the imperfection of our minds to speak of God's justice, and truth, and mercy, as distinct attributes, they must all, like the different voices of a chorus, flow harmoniously into one. Benevolence is the great general principle into which the moral perfections of God may be resolved. This is the fountain of them all, and they are to be regarded as so many rays of light streaming in different directions from the same Mighty Orb. Justice is goodness flowing in one direction; mercy is goodness flowing in another; and faithfulness is goodness in another still. In God it is just to be merciful, and it is merciful to be just. His perfections do not jar, and strike one upon another, but go their eternal rounds in perfect concord and delightful harmony. With us it may be otherwise. With beings imperfect in their apprehensions, and narrow in their views, and confined in the range of their knowledge, and liable to be, at all times, imposed upon by artifice and cunning, the one may and does frequently clash with the other. Their interests will be conflicting, and in the conflict a sacrifice must sometimes be made of the one or of the other; but with the all-perfect and all-knowing God, who sees all things from the beginning to the end, with all their relations and dependencies, they uniformly go together. To him the claims of justice can never be inconsistent with the claims of mercy. What then becomes of the boasted argument in favor of the Atonement which is derived from the justice of God? In the first place, it is false in point of fact: God has pardoned the guilty upon their repentance and amendment, as appears from many instances recorded in Scripture. In the second place, it is false as it respects the Divine declarations and promises. 'I, even I, am he, saith the Lord, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.' 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' And to make a plain thing still plainer, let us attend to what Isaiah says in another place. 'Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;—and though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' The justice of God then—we say it confidently, because we say it under the express authority and sanction of his own word—the justice of God does not require punishment for the sin that is repented of and forsaken. His language to the offender is, Turn unto me, and I will turn unto you. What the justice of God really requires is, that he should act towards his creatures in consistency with the character under which he has been pleased to reveal himself. And what is the character under which he has been pleased to reveal himself? It is this: 'The Lord passed by Moses and proclaimed himself. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin.' To say after this, that the justice of God requires that every sin, though repented of and forsaken, should entail upon it the punishment originally denounced against it, is to set up the fictions of our own imagination in opposition to the positive assertions of the divine word.

It is very true, that in civil society an offender against the laws is punished without any inquiry being made about his repentance. And the reason of this is sufficiently obvious. Limited as are our faculties, and circumscribed as is our knowledge, it is quite impossible for us at any time to say that such a repentance is genuine and sincere; and, therefore, with us punishment must take its course. But this reason does not, in the slightest degree, apply to the Divine Being. He can remit the punishment; he can forgive the offender, without injury to his laws, because he knows, certainly and unerringly, when to forgive and whom to forgive. He is not to be imposed upon by false representations. He is not to be deceived by outward appearances. He looketh at the heart, and he knoweth when the heart is right. To deny to the Divine Being the power of forgiving sins upon repentance, or, which is the same thing, to say that such an act is inconsistent with his justice, is to rob him of the brightest jewel in the crown of his glory. That doctrine, therefore, must be false, and that reasoning must be bad, which would place in direct opposition and contrariety to each other, the justice and the mercy of God. To forgive a debt, to remit a punishment, is an act of mercy; and to him who knows always and with certainty what debt to forgive, and what punishment to remit, what and when is the proper time and occasion for exercising this disposition,—to such a being the act of forgiveness can never be opposed to the demands of justice; in other words, these two attributes of the Divine Being will always concur and harmonize with each other.—*Monthly Repository.*

'Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious doubt or a profane thought, uttered by a parent's lip, may operate on the young heart like a careless spray of water thrown upon a polished steel, staining it with rust which no after scouring can efface.'

APOSTOLIC SUCCESSION.

If in the following passage from one of the Liverpool Lectures, entitled 'Creeds the foes of Heavenly faith;' the allies of worldly policy—by Rev. Henry' Giles, we substitute the words Episcopal Church, for 'English Establishment' or 'our Establishment,' we do not see why in its principal features and reasoning it is not equally applicable to the Episcopal or English Church of this country, which still maintains the doctrine of Apostolic Succession.

The claim to dictate and enforce Creeds by the Clergy of our Establishment, is founded on another claim which, by a party of divines, is recently asserted with a zeal not inferior to that of the Romish Priesthood; I allude to the doctrine of Apostolic succession. It is pretended that the national Clergy by deriving a mission from the immediate disciples of Christ, have authority, by a mystical communication of divine energy transmitted to them from age to age, an authority to decide what is, and what is not, the true faith. On this ground the high Churchmen consistently deny to all other Ministers the power to teach or to preach, and with one fell stroke, cut off the whole of the Dissenters from the spiritual body of Christ. On this ground we may ask several questions which must receive very unsatisfactory, or very contradictory answers. First—where, in the gospel history, is it proposed, as an essential qualification of a religious teacher, that he shall have an uninterrupted succession from the Apostles? Paul, in his letters to Timothy and Titus, enumerates many qualities which should distinguish the Christian Minister; but Apostolical succession is not once mentioned amongst the number. In the early age of Christianity, we have abundant evidence, both from Evangelical and Ecclesiastical history, that many preached the gospel who had no such authority as Churchmen call Ordination or Holy Orders. Secondly—is it possible that the Apostles could have any successors? The Apostles had powers to which no Priest in his highest pride, will dare to lay claim; the Apostles healed the sick, cast out demons, raised the dead; they proved their mission by miracles, and this gave a peculiarity to their office which, it will be admitted, was not transferable. Besides, between the office of an Apostle and that of a Bishop, there is no identity, and few analogies. An Apostle was a missioary, a Bishop is a temporal and spiritual peer: there is no more resemblance of one to the other, than of his grace of Canterbury amidst the sumptuous luxury of his palace, to a Moravian preacher in the snows of Lapland; than of the Bishop of Exeter declaiming politics in the senate, to Felix Neff proclaiming Christ amidst the Alps. An Apostle was a poor man, a Bishop is a rich one; an Apostle was a pilgrim and wanderer, a Bishop is a mitred prince; an Apostle was the object of contumely and scorn to a world which was not worthy of him, a Bishop is the praised and the applauded by a world of which he is worthy; an Apostle was the servant of the humble and the lowly, a Bishop is the companion of the exalted and the great; an Apostle was the object of state persecution, a Bishop is the favorite of state patronage: by what paradoxical mistake, therefore, one office came to be derived from the other, it is a puzzle to conjecture. Thirdly—by what sort of evidence is the succession to be proved; what are the conditions which render it true and genuine? By what signs am I to know that the Ecclesiastical concatenation is one whole unbroken chain, without a single heretical flaw? By what signs am I to know that the sacerdotal mystery is rightly given, that there is no spuriousness, no falsehood, and no forgery? Is every peasant, who hears a sermon from his Parson, to be in possession of that historic lore, which shall enable him to determine, by erudite tracing of age to age, that orthodox hands have been laid on orthodox heads, and that he to whom he commits the salvation of his soul has all the conditions of a true priesthood? Fourthly—Whence does the Church of England derive her succession?—That she derives it from the Church of Rome, all authentic ecclesiastical history confirms. The establishment of the English Church can be clearly traced no further than the mission of Austin the Romish Monk; and it is well known, indeed, there is no attempt at denial, that all which have since been called papal errors, were then proclaimed and adopted. The preacher came with the pope's sanction, the English received the pope's religion, and acknowledged the pope's authority. It is vain beyond all vanites to argue for succession in the English Establishment, and assert its independence on the Church of Rome. Its origin is from a Roman Missionary; it admits the validity of Roman ordination; its liturgies and rituals are but garbled or abridged translations from Roman formularies. Whence then is the independence? If unbroken succession be the absolute condition of ecclesiastical authority, then the English establishment must either admit the jurisdiction of the Church of Rome, or acknowledge itself guilty of rebellion, and confess that it is wanting in one of the prime essentials of a Christian Church. But our Establishment accuses the Romish system of all manner of errors and of evils, of idolatry, of tyranny, of persecution, of doing dishonor to the supremacy of God, and of undermining the merits of Christ, —of being an awful and fatal apostacy: surely then the purity of that descent may well be doubted, which comes from so corrupt a source. The Church of Rome is called by all our declamatory divines the 'mother of harlots,'—if that of England be one of her daughters, it is a hard task for a controversialist to defend the legitimacy of her birth or the purity of her character. Moreover, that is a queer kind of unbroken succession, which could in a few years reflect so many hues of doctrine, which turned from reign to reign like the weathercock before the wind, as royal caprice determined, from the bigoted half popery of the Eighth Henry to the whole Protestantism of the Sixth Edward; from the violent Catholic Mary, to the equally violent reformed Elizabeth; from a Cranmer to a Gardiner, and from a Gardiner to a Laud. It is not, therefore, grateful or graceful in our Establishment to heap odium on her mother, her from whom she must date her existence, to whom she traces her clergy, and from whom she has received her creed.

ABUSES OF THE BIBLE.

The Fathers of the Church—as they are termed—present a long series of gradually waning lights, each throwing his portion of rubbish before the doorway of the temple of truth.

At the basis of all their corruptions lies the mistake of interpreting the Bible on different principles from those which apply to other books. The very sacredness of the volume seemed in their eyes to justify them in taking it out of the ordinary class of writing. Misled by an eager but blind desire to consult the honor of God in the honor of his word, they were unwilling to receive the Bible as they found it, unwilling to acknowledge any imperfection in its details or its character, and applied therefore such a transmuting process to its contents as might convert what they, in their misjudgments, thought unworthy or undignified into beauty and sublimity. With a false philosophy for their guide and a blind idolatry for their guide and a blind idolatry for their impulse, they made the straight crooked, the simple complex, the plain mystical, the literal allegorical, the true false. The ordinary meaning of words left no play for their fancy, gave no encouragement to their philosophy, neither gratified their love of mysticism, nor satisfied their unnatural want of spiritualized abstractions; they therefore learnt to disesteem the literal sense—that is the only true one, and to imagine latent and recondite meanings which converted the whole volume into a series of spiritual riddles, made its declarations as various as the teeming and absurd fancies of its expounders, and destroyed the certainty of its teachings, mangled the proportions of its symmetry and obliterated every trace of natural beauty and divine impress. In more recent days mystics have limited their extravagance to the maintenance of a double sense, ancient perverters of God's word went to the extreme of asserting a seven fold signification.

Throughout the lengthened line of ecclesiastical corruption there runs, as a predominating influence, the practice of spiritualising the contents of the Bible into accordance with the antecedent decisions of a visionary philosophy. Brought from the school of Plato and aggravated in the mystical dreamings of Philo, this practice came into the Christian church and found in Justin, in Clemens Alexandrinus, in Origen, and a succession of other corruptors, minds but too prepared and too willing to purchase a reputation for superior wisdom, by any interpretation which had the merit of originality or, what with them was the recommendation of giving play to the '*wings* of imagination,' raising the obvious into the obscure and subliming the sensible into the etherial. It would be a weary undertaking to attempt to do justice in description to a millionth part of their corruptions. A few samples may however operate as a beneficial warning. One would have thought that the Decalogue contained injunctions so obviously literal as to escape the alembic of the most inveterate spiritualiser. Yet Clemens has found mysteries in the whole and in each part. Ten he represents as a sacred number; and accordingly finds a celestial decalogue in the sun, moon, stars, clouds, light, wind, water, air, darkness, fire. After giving examples of a terrestrial decalogue and a decalogue in the human faculties, he proceeds to inform his reader among other things that adultery is the departure from the true knowledge of God, murder taking away the truth respecting God and his eternal existence; theft arrogating to ourselves the honor which belongs to God; and that in the injunction to honor father and mother, by father is meant God, and by mother, not as some suppose the substance out of which man was created, nor as others say the church, but the divine knowledge and wisdom which Solomon calls 'the mother of just men.' Pursuing the same strain he represents the two tables of the law as signifying the two covenants, Joseph's coat of many colors as indicating his various knowledge of which his brethren were envious; 'the strong meat of Paul' as intending the full and perfect insight into the unwritten mysteries of Christianity, the secret doctrines of the church, that is 'the flesh and blood of the word;' 'the comprehension of the divine word and essence.' Theophylact affirms that the three days which preceded the creation of the two luminaries, represents the sacred mystery of the Trinity,—God, the Word and Wisdom—the fourth day is man. Justin in his eagerness to exhibit evidences of the truth of the Gospel, finds the cross every where, and makes every discovery a natural attestation to Jesus. It is the horn of the Rhinoceros, in man with his arms outstretched, in the spade of the delver, in the standards of the Roman army, in the mast with its extended yard-arms, in the tree of life in the garden of Eden. With him the paschal lamb was a type of Christ's crucifixion; the offering of fine flour for those who were cleansed from the leprosy, exhibited the bread in the Eucharist, the twelve bells attached to the robe of the high Priest prefigured the twelve Apostles. Little did these allegorists imagine that the arms they employed against Heathenism, infidelity might employ against the Gospel; but so it has happened, for the history of Christ and his twelve Apostles has been transformed by Volney into ideal representations of the sun and the twelve signs of the zodiac. Similar modes of interpretation found in 'the snuffers of the temple, sound arguments, faithful admonitions and dreadful excommunications.' The tree thrown into the waters to sweeten them, was Jesus Christ. Joshua the son of Nun signifies the same as Jesus the son of man. And as Theophilus of Antioch, in speaking of the creation of the sun and moon, says that this contains a great mystery, for the sun is the type of God, the moon of man: so Pope Innocent, the same who excommunicated King John of England, excerpted to establish the Papal supremacy on scriptural grounds, affirming that by these two lights are meant the office of Pope and the office of King; by the greater light is meant the former office, by the lesser light, the latter office; so that as the light which rules the day is superior to the light which rules the night, the dignity of Pope is superior to the dignity of King.

Among the theological abuses of the Bible we must not pass wholly unnoticed the practices of textual interpretation and personal application. A greater harm was never done to any book than was inflicted on the sacred records when they were cut up in chapters and verses. No literary productian could preserve the integrity of its meaning under such a process, and if the story were true, that the author of this barbarous dissection effected it while riding on hoseback, and placed the marks of his divisions as his horse's feet went up and down, it could hardly been made more fortuitously,—hardly with less regard to the sense and the connexion. As it is, the Bible is commonly used as a book of a aphorisms. Each verse, each portion of a verse is taken as so much pure and entire truth, and applied in argument or declamation, as the fancy, the feeling, or the wish may prompt. The trumpet thus gives not only an uncertain, but a deceptive sound. Human errors are arrayed in the authority of divine revelation. Two instances may suffice. The writer of the letter to the Hebrews makes the remark, that without shedding of blood there is no remission of sin. This was true of the Mosaic dispensation, in relation to which, as the connexion shows, the assertion was made. Christian divines quote it incesssntly in treating of their doctrine of the atonement, and thus seem to adduce scriptural authority for a position which sets aside or obscures the fundamental truth of the Gospel, the unpurchased grace of God in the forgiveness of sins, on the sole condition of repentance and faith in Christ. Paul in his letter to the Romans asserts that 'he that doubteth is damned if he eat;' meaning thereby, as appears from the scope of his argument, that whatever a man does without a conviction of its propriety, entails upon him the condemnation of his conscience. We need scarcely add, that the words are first curtailed and then perverted to 'hurl damnation round the land, on all,' who venture to deviate from the narrow path of an intolerant orthodoxy.

'ENVY chooses the fairest victim, and SLANDER loves a shining mark. It is astonishing with what facility the world at large grasps at the vaguest calumny against those who have appeared superior, and how instantly a whisper against an innocent woman is hatched into a tale of guilt, or a hint of evil is caught and bandied about when directed against an obviously honest man.'

'No man can fulfil his duty, and enjoy all the happiness intended for him, without a family. The pleasures and affections—even the responsibilities, restraints, and cares which they produce, all tend to develope and balance his character, to enlarge his mind, and to keep his heart in a medium point of enjoyment most favorable to health, content, and honor. An old bachelor is almost sure to have some inaccurate notion or loose principle, which the reflection consequent on a family protects a husband and father from.'

THE DEATH OF FRIENDS.

Death is the tyrant of the imagination. His reign is in solitude and darkness—in tombs and in prison—over weak hearts and seething brains. He lives, without shape or sound, a phantasm, inaccessible to sight or touch—a ghostly and terrible *Apprehension*.

The fear of death is common to all. There never was a man of such hardihood of nerve, but he has at one time or other shrunk from peril. Death is a certain evil (if life be a good:)—Philosophy may welcome it, and passion may disregard its approach; but our instinct, which is always true, first command us to fear. It is not so much the pain of dying, nor even the array of death, (though the '*pompa mortis*,' is sufficiently repelling:)—but it is that tremendous thought—that vast impenetrable gloom, without depth, or breadth, or bound—which no reason can compass and no intellect pry into, that alarms us. Our fancy is ripe with wonders, and it fills up the space between us and Heaven.

The few friends of my youth are dead—save only one. She survives; but I am reminded often, when I am alone, that she may die—nay, that she must die soon, and leave me to younger spirits (there is but one that cares for me)—to hopes that are half disappointed,—friends who have forgotten the merry days we once passed together,—to feverish and gnawing troubles,—and old age,—and death.

The progress from infancy to boyhood is imperceptible. In that long dawn of the mind we take but little heed. The years pass by us, one by one, little distinguishable from each other. But when the intellectual sun of our life is risen, we take due note of joy and sorrow. Our days grow populous with events; and through our nights bright trains of thought run, illuminating the airy future, and dazzling the days we live in. We have the unalloyed fruition of hope; and the best is, that the reality is yet to come.

I scarcely know how it is, but the deaths of children seem to me always less premature than those of elder persons. Not that they are in fact so; but it is because they themselves have little or no relation to maturity. Life seems a race which they have yet to run entirely. They have made no progress towards the goal. They are born,—nothing further. But it seems hard when a man has toiled high up the steep hill of knowledge, that he should be cast, like Sisyphus, downwards in a moment,—that he who has worn the day and wasted the night in gathering the gold of science, should be—with all his accumulations—made a bankrupt at once. What becomes of all the riches of the soul,—the piles and pyramids of precious thoughts which men heap together?—Where is Shakspeare's imagination,—Bacon's learning?—Where is the sweet fancy of Sidney,—the airy spirit of Fletcher,—and Milton's thought severe? Methinks such things should not die and dissipate, when a hair can live for centuries, and a brick of Egypt will last three thousand years! I am contented to believe that the mind of man survives (some where or other) his clay.

Most of my own friends have died calmly. One wasted away for months and months; and though death came slowly he came too soon. I was told that Mr —— 'wished to live.' On the very day on which he died he tried to battle with the great king—to stand up against the coldness and faintness which seized upon him. But he died, notwithstanding, and though quietly, reluctantly. Another friend (a female) died easily and in the old age, surviving her faculties. A third met death smiling. A fourth was buried in Italian earth among flowers and odorous herbs. A fifth—the nearest of all—died gradually, and his children came about him, and were sad; but he was resigned to all fortunes, for he believed in a long 'hereafter!'

The following passage from a valuable pamphlet entitled 'Notices of men and events connected with the early History of Oneida County—By William Tracy,' gives an interesting description of the circumstances under which, the father of the late President Kirkland, determined to devote himself to the work of a missionary among the Indians.

'About seventy-three years since, a youth who had just completed his academical career, and had been inducted into the sacred office of a christian teacher, met at a social interview in a small town in New Jersey, a middle aged minister of the gospel, and a venerable saint, whose name will live when ages shall have rolled away, and be reverenced while piety exists on earth. The youth, full of zeal in the service he had espoused, was seeking a theatre wherein to proclaim the glad tidings of salvation by the Cross, and the fulness and freeness of divine grace. He had sought the advice of these friends, to direct him where to go to do the will of his Master, and best obey the parting injunction of his Lord. The middle-aged minister told him, that in early life, as the chaplain of a regiment of the colonial troops, who in the war between France and the British American Colonies, had been ordered to the wilderness which lay westward from the German settlements on the Mohawk, to the great lakes, he had traversed the country of the warlike but noble nations of the Iroquois. For a time he had sojourned in the neighborhood of the Oneidas, and had tasted of their hospitality, and become acquainted with their habits and manner of life. He pourtrayed them as the noblest of the sons of the forest. Fierce and untiring in warfare, but generous, hospitable, grateful and benevolent in their domestic life. As the worshippers of the one Great Spirit of all good; but ignorant of the attributes which he has revealed to the favored sons of civilzation, they, like the men of Athens, worshipped an unknown God. He spoke of the country they inhabited, beauti-

ful even in its native wilderness state, and abounding in all that was necessary to render its possessors the most favored sons of earth. And he painted from fancy and with a poet's pencil, the scene it might exhibit, when these sons of the forest, had become enlightened with the true light which shineth from above, and when the arts, and comforts, and elegancies of civilization, with the holy hopes of christianity, had become their portion—when their country had sprung from the blooming wilderness, to the picturesque and cultivated and ornamented field and grove and garden; its homely wigwam and its rude cabin, to the stately mansion and magnificent hall;—when seminaries of learning, and halls of science, and temples of the Most High, occupied the places where the stillness of the forest only echoed to the yells of wild beasts, or the rude gaiety, or the piercing war cry of its savage lords. And when he had dwelt a moment on the picture, he pointed out the happiness of him, who should go the messenger and apostle of christianity to their land, and aid in accomplishing such a glorious change.

The soul of the youth felt with all its force the eloquence of his friend, and warmed with a new impulse as he figured to himself the scene thus laid before him; and when the venerated Whitfield, for he was the aged servant of the cross I have before mentioned, urged him to go forth to that field of his Lord, and manfully to lay his sickle to that harvest, he gave himself with the determination of a Christian martyr, to the proclaiming to the wild men of that region, the glorious hopes and promises of the gospel. And the history of a long life chequered with many a vicissitude, furnishes ample proof that this youthful vow became the load star of his maturer years. He went forth with the blessing of his aged friend, and the warm wishes of him who had pointed out his path, and who I would here remark was the Rev. Mr Kirkpatrick, father of the late Docter Kirkpatrick of Salina, and sought the beautiful land we now inhabit, then untenanted, save by its native lords, to become their friend, their instructor, and their guide to happiness—to Heaven!

This was Samuel Kirkland, the early, the devoted, the beloved friend of the Oneidas: and in attempting to amuse you for an hour with brief notices of men and events connected with the early history of Oneida county, I feel that it is but justice that his name should occupy my foremost page. A native of an obscure parish in Connecticut, to whose inhabitants his father broke the bread of life as a christian pastor, he had early devoted himself to the christian ministry, and had received the advantages of a classical education at the college at Princeton, N. J. Possessed of native talents which would have enabled him to occupy a distinguished place among the clergymen of the age, and all the adventitious aids which the means of education in this country then afforded, no ambitious views or sordid hope of gain, could have influenced him, in turning his back upon the abodes of civilization, relinquishing all the pleasure of society, and making the wilderness his home, the wild man his companion, and the object of his care. Nor was there at the time he thus resolved to devote himself to the happiness of the native inhabitants of our land, the cordials which now sustain the drooping spirits of the missionary in heathen lands, furnished by the sympathy of friends at home, and the excitement of constant communication with them, by means of published and wide spread reports and a teeming press. Then, the missionary as he entered the forest, felt that a deep night separated him from all the conversation, and the very thoughts of his former friends, and he could only look to the performance of his duties, and the smiles of his heavenly Master, to sustain his spirit in the trials he must endure.

The period at which the Rev. Mr Kirkland commenced his mission to the Oneidas was the year 1766. Previous to this time no christian teacher had undertaken to learn their language and establish himself among them. They were as I have observed the worshippers of the Great Spirit,—the creator of all things; but were destitute of any rational, or indeed, fixed notions relative to his attributes. He commenced his labors among them, and immediately undertook the task of teaching them,—living among them and endearing himself to them by his attention, and his amiable and sympathising spirit. Many of them gave a listening ear to his instructions, and the heart of the good man was often gladdened with the encouragement which met his endeavors, as if to cheer him on his course.

For the Register and Observer.

TO NEW ENGLAND UNITARIANS AS SUCH.

You scarcely can imagine the situation of the scattered Unitarians in other parts of the country. You listen sometimes to Orthodox preaching, and you say within yourselves, that those who are compelled to hear Orthodox preaching continually are not so poorly off after all. But you mistake if you think that Orthodox preaching here, is a specimen of Orthodox preaching elsewhere. I have heard no genuine Calvinism since I have been in this State. What would a New England congregation say to such sentences from the pulpit as these. 1. 'The storm of God's wrath must fall somewhere. As his storms of the elements must beat upon the traveller or upon the roof under which he shelters, so his wrath must fall upon the sinner or upon Christ his refuge. And as the shelter takes all the rain which it keeps off the traveller, so Christ receives all the punishment which he averts from the sinner.' 2. 'As for the origin of the angels they undoubtedly are created. Some who deny the divinity of our Savior ascribe eternity to the angels. In their anxiety to ungod their Savior they have godded the angels.' 3. 'Were I a Socinian, did I really believe that Christ did not bear the punishment of our sins, *I could not* reverence God.' 4. 'The church is not tolerant. She does not use the sword and the stake but she is tolerant no farther than that.' 5. 'Members of all Christian churches are invited to remain with us at the table of our Lord. Of course we do not mean any who deny the divinity of our Savior, or the existence of future punishments.' 6. 'Ye (addressing his church) are asleep. And it is well for you that you are children of God else you might sleep forever.'

These six quotations may not be in the *exact* words but they are the substance of remarks made by six different ministers quite recently in a neighboring State. Could a New England, at any rate could a Boston congregation listen to such preaching? Yet, such is what we are obliged to hear, where we are among those who have not as yet learned charity and truth. We do not wonder at the coldness and deadness of the people while such is the preaching addressed to them. Read the sixth quotation. How can you expect any thing but sleep while such is the song. 'Ye are in no danger, God will wake you before the bridegroom comes,' is what the sentence teaches, if it does not say. I verily believe if a minister, whose orthodoxy was not suspected, were to go into the pulpit of one of these men, and preach there six months of such preaching as you hear, that church would be so much changed, as to be observed by the most ordinary beholder. There might be but few conversions and but few accesions, but the improvement in the tone of morality and in the vigor of spiritual growth would be great. I believe that Unitarian preaching would be of immense service in those States where it is not heard. Some would overcome their prejudices enough to go and hear and a good seed would be sown. It would wake up others, perhaps even those who fancy themselves children of God. It would comfort the hearts and strengthen the hands of scattered Unitarians.

I was led to write these hasty remarks, from reading a letter in the Register from A. B. M. Nothing has been so cheering to me for a long while. If 400 will listen in Rahway why not in New Brunswick which contains twice as many inhabitants, or in Newark where there are four times as many? And if they listen as Mr Muzzey says, will they not believe? A gentleman of Newark recently told me that he considered that city a good place for one of our faith to preach. For said he, there are very many here who have listened to the Universalists till they are sick of Orthodoxy, yet they cannot embrace Universalism. To them Unitarian preaching would at once commend itself.

My brethren in the faith, if there be within you any love for truth, any love for man, any desire to glorify God, any earnest longing to see Jesus reigning among men, then I entreat you to be no longer backward in sending out missionaries. Let the young men come forward to the labor, and let the old men give their aid and support. Let us make the world as New England and better and give God the glory.

A STRANGER IN BOSTON.

For the Register and Observer.

LIVERPOOL LECTURES.

Many persons have expressed a desire to see these masterly expositions of doctrine reprinted on this side of the water. On some of the topics embraced in them absolutely nothing has been published amongst Liberal Christians here: while on every subject handled by them, both in the thorough learning, original thought, keen criticisms and powerful writing which characterize them, they are wholly unsurpassed if not unapproached.

The meagre skeletons in the Examiner have only excited a general wish for something more. And, while every pitiful local controversy puts out its elegant octavo pamphlets, it seems really discreditable that no publisher has enterprise enough to give an American dress even to a single one of these admirable vindications of Unitarianism. That by Martineau on the Atonement has appeared to many the most able and satisfying work on that great subject. Is it too late to hope for the general spread of them all. Yours, H.

For the Register and Observer.

CRUELTY TO ANIMALS.

Messrs Editors,—In your paper of last week, (Aug. 15th) I noticed a statement, under the above head, of excessive cruelty, to a 'noble beast,' who was exhausted and probably destroyed by excessive exertion. An act of such unusual barbarity will probably excite attention, and will meet with severe reprehension from many who regard with indifference or unconcern the minor calamities to which the brute creation are daily and hourly subjected. Believing however that much apparent cruelty towards domestic animals is the result of thoughtlessness, rather than of unkind intention, it is my wish to call the attention of your readers to a subject which seems to me of much importance; viz. the duties which Christians should consider themselves bound to perform towards that portion of the brute creation which is particularly under their own care; of course the principle which this involves would induce them to be just to all others.

A system of clemency was enforced upon the ancient nations while they were in a state of comparative barbarism; the Hebrew lawgiver thought it not incompatible with the dignity of his station, to give particular directions that beasts of burden should be well fed and sheltered—even the Supreme Legislator commanded that they should share with man, in the appointed rest of the seventh day. The scriptures of the Old and New Testaments recognize kindness and charity to the poor, the afflicted, and the oppressed as essential attributes of the religious character. 'The merciful man is merciful to his beast;' the same sentiment which induces him to sympathise with suffering humanity, if it have the foundation and support of religious principle, will teach him also to pity the suffering of the lower orders of creation, and use all reasonable measures to alleviate, or prevent them. Surely Christians should have some consideration even for dumb animals, especially for those whose whole comfort and safety depends on human beings, who have deprived them of the power bestowed by nature of providing for their own subsistence—surely their mute patience, prompt obedience, and useful labors should at least secure for them exemption from harsh treatment and all unnecessary hardship.

My present intention, however, is not to descant on the subject of absolute cruelty; I do not believe that even the common feelings of humanity, much less the tender charities of Christianity would endure the frequent recurrence of such barbarity as your columns have recorded; and I doubt not that efforts will be made by the proper authorities to arrest the progress of such shameful sports. I will only address a few words of admonition or remonstrance to that portion of our community whose general conduct and character entitle them to respect and consideration; whose example therefore may be adduced in justification of a practice too common to be particularly noticed for its impropriety.

Instead of stating at length the reasons for supposing that the evil which I perceive is not sufficiently appreciated by the religious portion of our refined and educated citizens, I will merely state a circumstance which has recently awakened painful feelings, and so distracted my attention as to prevent the benefit which might otherwise have resulted from the most interesting part of our religious celebrations.

The first Sunday of this month was extremely sultry; a large society of Christians were assembled to commemorate the dying love of their Savior. This service occupied more than half an hour, perhaps three quarters. My own seat being near the door, and distant from the preacher, prevented me from hearing his usual address very clearly; which I might have done however if the noise on the outside of the church had been less constant. Several carriages were stationed there from the commencement of the service, with horses and their drivers. At this season, as you know, these animals are liable to be greatly annoyed by the insects who attack them particularly. On this occasion the poor creatures were so tormented by flies, that it was impossible for them to maintain one position a single moment; the drivers were occasionally impatient, and sometimes angry; and these sounds without formed a painful contrast to the scene within, and the feelings which those engaged in it would desire to cherish. I cannot but suppose that many others must have experienced the same discomfort which I felt on this occasion. Must not a consideration of the pain endured by these valuable and useful animals, detract from the happiness which their employers are in the mean time preparing to enjoy? And would not Christians, if they had previously reflected on the subject prefer the inconvenience of a warm and dusty walk to church, to the alternative of exposing their domestics to an uncomfortable situation in the mid-day heat; and their more helpless, though uncomplaining domestic animals to the additional suffering so peculiarly annoying at this sultry season?

C. E.

For the Register and Observer.

BUNKER HILL.

A gentleman the other day meeting a lady in —— & Co's shop, asked her what she did toward the monument. Nothing, replied she, nor will I give as long as the Divinity School is in want of funds.

A lady's truth we will not doubt, and we therefore give her credit for her noble feeling. God be praised, that there are some among us who consider the remembrance of Jesus more worthy to be cherished than that of Warren. Were there more of us who placed the interests of religion first, there would be no lack of the means of theological education.

But does every one who urges this lady's plea urge it from his heart? Are not some men ready to find any excuse for withholding their donations? Ask Mr Lovemoney for aid to Foreign Missions and he tells you charity begins at home. Very well, then ask him for aid to Home Missions. No, he thinks the poor of our own city need preaching as much as any one. Ask him then to aid the Ministry at Large. No, the poor need intellectual light and physical relief before they are ready for the gospel. Urge him then to give his aid to some of the societies having these objects in view. Oh the times are hard and he has nothing at present to spare.

Let us have none of this mean shuffling. The Theological School truly is worth infinitely more than the Monument; but if you make that your plea for withholding from the one, see that you give more liberally to the other. Has a contribution from you proved your interest in the School?

E. N. P.

CHRISTIAN REGISTER.

BOSTON, AUGUST 22, 1840.

THE COMMUNION.

Three or four months since, during the absence of the regular Editor of the Register, being then, as now, in the temporary charge of the paper, we had occasion to notice a brief communication from one of our correspondents on the subject of the Communion, in which he contended that the 'initiatory forms and professions,' that were required, were a hindrance to its observance, that they prevented many from complying with the last command of the Savior, and that to lay aside these 'initiatory forms and professions,' would lead to its more general observance, and thus add to its efficacy and increase its influence. We appealed to the fact, that in those societies, where there was no distinct church, no forms introductory to the Communion, the number of Communicants was in no case comparatively so large, as in societies where these 'initiatory forms and professions' were required, and maintained, in opposition to our correspondent, that nothing would be gained by doing them away; that we thought no reasonable objection could be brought against a simple profession in words, of what the observance of the rite itself implied, viz. faith in Jesus Christ, and a desire and determination to live in obedience to his Gospel, and that in our opinion, the causes of the neglect of the Communion were much deeper than these external obstacles.

In compliance with a promise then made, and which circumstances have prevented our fulfilling, we propose to pursue the subject, and to set forth the causes that seem to us to prevent that general observance of the Lord's Supper, which ought to prevail in a Christian community. These causes, so far as they are distinct from that religious indifference, in which multitudes slumber under all the influences and ordinances of the Gospel, (and which we shall notice hereafter,) so far as they arise from the ordinance itself, may be reduced to two. First a superstitious reverence for the ordinance, a feeling that it imposes peculiar and extraordinary obligations beyond those which rest upon all, who enjoy the light and privileges of the Gospel, a feeling that great perfection of character must be attained before it can be worthily observed. We appeal to the experience of every clergyman, who makes the Communion a subject of frequent conversation in his parochial walks, in confirmation of this opinion. Is not the almost universal answer he receives, and from persons evidently serious and sincere, 'I can not see my way clear, I do not feel prepared, I am not worthy!' It can not be doubted, we think, by any clergyman who has been a close observer of the real state of religious opinion and feeling among his people, that there is a large class of very good persons, persons having religious principles and pious dispositions, who are deterred from the Communion by considerations of this nature. Upon this topic, as well as many others, there is yet need in all our congregations of simple, elementary preaching and instruction. We would do nothing to diminish or destroy a just reverence for the Lord's Supper, or for any other religious ordinance or institution. We would say nothing that should induce any to come to the table of commemoration with careless and unconcerned hearts. We would impress upon all, the apostle's injunction, and if we could, wih the apostle's earnestness; 'let a man examine himself and so let him eat.' But we would have all reminded and made to feel, that the Lord's Supper and all outward institutions are appointed as a means and not an end of religion, not as evidences and tests of Christian perfection, but as helps and incentives to attain it. We would have all reminded and made to feel, that the true question they have to ask themselves, is not whether they are *worthy*, but whether they do not need to observe the Lord's Supper, and bring its influence to guide, cheer, comfort, encourage, strengthen them in the great moral warfare of life. We would have them understand that it was appointed not as a test of their worthiness, but in condescension to their weakness; that though weak, erring, sinful, they are yet to observe it gratefully and reverently as a duty and a privilege. Do we say that a man is so weak, erring, sinful that he ought not to pray? Is any religious service, can any religious service, act or ordinance be more solemn than the act of prayer? Does the eating of bread and the drinking of wine in commemoration of Jesus Christ in connexion with our prayers add to their solemnity? Is not sincerity, earnestness, and a deep conviction of what we say and do, as requisite in the one case as the other? Why then this distinction?—What authority have we for attaching more solemnity to the Communion Table, than to the Church, to the services at the one, than to the services in the other? If we are worthy to pray, and do pray in the name of Christ, sincerely, and from the heart, are we not worthy to partake commemoratively of the bread and wine, as symbols of his crucified body and blood 'shed for the remission of sins.' If we are wanting in sincerity and heartiness in either case, is not the sin, the guilt, the danger equally great?

And when we pray, do we not by the very act, acknowledge all the moral and religious obligations that rest upon us, and whether we acknowledge them or not, do they not still rest upon us, with all the solemnity that God and eternity can give them? Are we at liberty to assume or set aside our religious obligations as we please, and do they depend upon any words that we can utter, upon any acts we can perform? May a man plead at the judgment seat of Christ, 'Lord, I never professed to be thy disciple, I never pretended to govern myself by thy precepts, I never agreed at thy table of commemoration to walk in thy ordinances and commandments,' and will he on this plea be excused? No! Our religious obligations depend not on ourselves. They are imposed upon us by God. They grow out of our nature and circumstances. We are blessed with the light and truth, the instructions, ordinances and influences of the Gospel, and from the obligations consequent upon the possession of these, we cannot escape. We may refuse to acknowledge them, but that does not alter the fact that they rest upon us. We may acknowledge them, and that does not add to their weight or force. A man is under moral obligations to be temperate, whether he is a member of a temperance society or not. His joining such a society is simply an acknowledgement of these obligations and the expression of a desire and purpose to be temperate. He was equally bound to be temperate before—He is simply in the use of an additional means or helps to temperance. A man living in a Christian community, with the truths and instructions of the gospel in his hands, is under moral obligation to govern himself by Christian principles, to cherish a Christian spirit, to form a Christian character, in short, to be a Christian in heart and life, whether he is a member of a church or not. His joining a church, is simply an acknowledgement of these obligations and the expression of a desire and determination to fulfil them, to become in deed and in truth a Christian. He was equally bound to be a Christian in principle, character and conduct before—He is simply in the use of an additional means or helps to Christian improvement.

It is because they take not this simple, rational and as we think, Scriptural view of the Lord's Supper, that many very excellent and worthy persons are deterred from observing it. Could they come to a just and rational, rather than a superstitious and mystical reverence for it, could they be brought to reverence it as a great means and not an end of sanctification, not as imposing new obligations, but as helping, cheering, encouraging them to fulfil obligations already resting upon them and from which they cannot escape, then they would come to its observance humbly, reverently, but gratefully and gladly, with feelings and dispositions that would make them worthily receive and zealously improve its holy and sanctifying influences.

IF ERROR, IT IS ERROR ON THE SAFE SIDE.

It is common with our Orthodox friends, when hard pressed in defence of their doctrines, to close the argument, with this conclusion, 'if we are in error it is error on the safe side; it is better to believe too much than too little.' But if truth alone be valuable, how can we tell that error on one side is safer than error on the other? Is the principle true in itself or in their application of it? Take the doctrine of the Trinity for instance, the great point to which they apply this principle; how can it be made out, that it is safer to believe than to disbelieve this doctrine? If Jesus Christ be not God, to ascribe to him the attributes which belong only to God, to offer him the worship and supreme adoration, which are due only to God, is *idolatry;* it is exalting a creature to the rank of the Creator. To do this is a fearful thing and not very safe one would think, if there be any doubt or question about the matter. Now there is doubt about the matter. It is, to say the least, a question whether the doctrine of the Trinity be taught in the Scriptures. It is not a truth stamped upon every page, whose spirit pervades the whole sacred volume, so that a simple and unbiassed reader could not fail to perceive it. It must be admitted to be only an inference from certain passages of scripture; it is not the clear, direct, explicit declaration of any single passage, or number of passages. It is an inference of human reason, not the direct asserion of Holy Writ. But the doctrine of the simple unity of God, of the supremacy of the Father, of the inferiority and dependence of the Son, is the clear, direct and explicit declaration of many passages of scripture, and the idea that pervades the whole New Testament. We do not subscribe to the opinion that error, where there has been an earnest and conscientious search for truth, is guilt, or will be a bar to happiness and salvation; but admitting for the sake of argument that it is so, reasoning with Trinitarians upon their own idea, that salvation depends upon a doctrine, upon the creed, we say it is safer to believe the express declaration of scripture, than the *inference* of human reason. The safety is on our side. If the doctrine of the Trinity be not true, then they, who believe it, are guilty of idolatry in ascribing divine attributes to one who does not possess them, and have nothing to plead in excuse but their inference from certain passages of scripture. If the doctrine of the Trinity be true, then they, who disbelieve it, are guilty of withholding from the Son, the second person in the Trinity, the divine honors that are his due; but may plead in excuse the express declaration of that person, for the Son hath distinctly said, 'My Father is greater, than I . . . Of mine own self I can do nothing.' It is not safer to believe, than to disbelieve the Trinity.

THE PRESBYTERIAN CHURCH.

A writer in the New York Review, speaking of a recent work, entitled 'The Doctrine of the Will, determined by an appeal to consciousness,' remarks: 'The present is but one of the many indications among us of the revolution openly or secretly at work within the bosom of the Presbyterian Church in our country; a rebellion, it may be said, of the heart and the reason against dogmas imposed by an unscriptural because metaphysical creed. That this movement is destined to become a volcano within that body, we doubt not; all things show it. Its inward rumblings are already heard throughout our land; its opening rents pour forth, some cloud and smoke, some red hot burning lava.' How strictly to the letter this language ought to be taken we do not know; but in as much as it is that of an Episcopalian, speaking of a class of Christians he does not like any too well, it should no doubt, be interpreted, at least, with a due regard to the laws of figurative expression. Perhaps, also, there is something of overstatement in the following sentence from the Philadelphia 'Christian Observer,' (Presbyterian,) though the writer's remark concerns the proceedings of his own Church. We certainly should be sorry to think otherwise. He says, —'In the developements of passion exhibited in the late ecclesiastical revolution, there has been a display of an *enormous amount of vanity*.'

EDITORIAL CORRESPONDENCE.

New York.

Unitarians have yet a vast deal of rubbish to remove: they are not up and doing to the full amount of their energies, because they see not how much undergrowth is to be cleared away before the cedars of Lebanon can flourish in the sight of man.

By several numbers of the Register, I have thought it was really believed that the Christian public throughout the United States of America, had come to know and respect and appreciate our views. This is far enough from the truth. The fatal lethargy, this delusion would encourage, has no apology in the present state of the religious public even at the North and East. Several facts make the horror and misapprehension of Unitarianism in this community perfectly and mournfully certain.

The most distinguished Presbyterian minister perhaps in this vicinity, not long ago a Professor at their Auburn Theological School, and recently excommunicated by the old party in his church for his freedom from ancient prejudice and his innovations on ancient doctrine, Dr Cox, continually makes such remarks as these from his desk—'the Mohammedan, Infidel, and Unitarian system are the same.' On occasion of the lamented death of Dr Follen, though as regards slavery having a strong affinity with him, he could not abstain from some severe, I may say cruel, reflections.

The principal controversialist in the city of New York, a very conspicuous man, a man strangely enough possessed of a very extensive influence (notwithstanding his bitterness, his distorted views, frequent evasions of the truth) declared, at least in three public lectures delivered to crowded audiences this last winter, that 'Unitarians spit in the face of Jesus Christ!' And for nearly two hours, the writer of this heard and recorded these utterances of immeasurable contempt and hatred for our views. Near the close of his lecture on two occasions, this Rev. Dr, the head of the so-called protestant party here, and pastor of one of the most expensive churches in America, described with great exultation the confusion produced in heaven by the attempt of a Unitarian to enter there.

This was in the Reformed Dutch churches. In the Baptist, Elder Knapp one of the most popular revivalists, said over and over again in his evening lectures, that our denomination acted to Jesus as if one who visited Washington to pay him respect went away calling him a monkey.

And I could show, by manifold evidence, that light has but just begun to break upon this part of the world regarding Liberal Christianity —that we are still and shall long have to be hardworking pioneers—that nothing comparatively is known of our doctrine, discipline or spirit in this community—that if your publications at Boston are intended to be of any service here they must be elementary and instructive, as to babes in Jesus. Instead of spending your columns upon local and trivial questions, as to whether some mystical philosopher can by any straining be called a believer or not, would it not be well to give us often scriptural arguments and expositions, upon what we do as a body, and what we do not as a body, believe?

I offer these suggestions in haste,

Yours truly, H.

RELIGIOUS THOUGHTS OF LORD CHATHAM.

In the appendix to the interesting correspondence, just published, of the celebrated Lord Chatham, who has been justly numbered with the greatest statesmen that ever lived, and whom America can never cease to honor as one of her most eloquent and devoted advocates, we find some detached sentences on religious and moral topics, from which we select the following:

'The great end of religion is to make us like God, and conduct us to the enjoyment of Him.'

'Manage all your thoughts and actions in such a manner as if you were just going out of the world. A man is seldom, if ever unhappy for not knowing the thoughts of others; but he that does not attend to the motions of his own is certainly miserable.'

'Before we let our thoughts judge of things, we must set reason to judge our thoughts.'

'Let us not think it beneath us to exert ourselves against the least of God's enemies and our own; since it is a progress towards perfection which is required of us; let us think and act as if we thought it our duty to make this progress.'

'To be anxiously fearful what will become of us, and perplexed under the apprehension of future evils, whilst we are in the hands and under the care of our Father which is in heaven, is not to act like children. Earthly parents cannot avert from their children all the calamities they fear, because their wisdom and power are limited; but our All-wise and Almighty Father can.'

'That there can be no such thing as true faith without good works, any more than there can be a good tree without good fruit.'

'It is ill-judged, though very common, to be less ashamed of a want of temper than of understanding; but what is most dishonorable of all is, for a man at once to discover a great genius and an ungovern'd mind; because that strength of reason and understanding he is master of gives him a great advantage for the government of his passions.'

'Virtue and real excellence will rise to the view of the world, though they be not mounted on the wings of ambition.'

'"He that is slow to anger," saith Solomon, "is better than the mighty." I know the world calls them heroes who have made the greatest havoc and destruction amongst their fellow-creatures; who, to gratify their ambition and lust of power, have been the plagues and terror of their own species, spreading desolation and carnage wherever they went: whereas, in the judgment of true wisdom, he that yokes a stubborn lust, curbs a boisterous passion, and subdues an unruly appetite, yielding to nothing but the dictates of virtue and religion, obtains the greatest victory, and deserves the truest honor.'

'"To show out of a good conversation their works with meekness of wisdom;" to excel in all the graces that are truly ornamental to the Christian character, and by that means to obtain a good report of others, as well as the testimony of their own consciences; men should labor to make it appear that there is a correspondence between their temper and their principles, and that their religion is rather the complexion of their spirits than the external badge of their profession.'

'But nothing so effectually puts this malicious slander out of countenance, and evidences the divine original and heavenly tendency of religious principles and hopes, as when men of haughty, untamed, and brutal passions, by enlisting under its mild and gentle sway, from being the reproach, become the ornaments, of human nature.'

'An eagerness and zeal for dispute, on every subject, and with every one, shows great self sufficiency, that never-failing sign of great self-ignorance; and true moderation, which consists in an indifference about little things, and in a prudent and well-proportioned zeal about things of importance, can proceed from nothing but true knowledge, which has its foundation in self-acquaintance.'

'Some are apt to imagine, because they do not feel or know themselves to be guilty of drunkenness, adultery, fornication, or murder, or covetousness, or dishonesty in their dealings, that therefore they are clean. But they are apt to forget the thoughts of pride and haughtiness, of revenge and implacability, of severity and ill-nature, of envy and malice, of anger and passion, of ambition and worldly grandeur, the frequent mis-spending of their precious time and the like. What is this, but to publish a religion to the world, which has no effect towards making any of the sons of men happy.'

'The true application of this doctrine is the practice of universal religion: for what is that but a constant affectionate sense of God upon the mind, with the dispositions which naturally arise from its governing our lives, such as gratitude confidence, purposes of obedience to His laws, and resignation to His Providence, encouraged and animated by the lively expectation of His favor, of His daily interposing in our behalf to direct our affairs, and bring them to happy issues? How is human life ennobled and exalted by this principle? It becomes divine. The life of a man considered only as a rational creature in this world is, in comparison, but low and insipid. How vastly more sublime and important is it rendered, when God is taken into our thoughts, counsels, and actions! This brings a mighty increase of light, liberty, and joy.

DR KIRKLAND'S ARTILLERY ELECTION SERMON.

Messrs Editors,—I have lately been favored by a friend with some extracts from the Diary of a learned and highly esteemed clergyman of this city, long since deceased and an intimate friend of the late President Kirkland. Among these extracts I find the following, which as it refers to a discourse, that at the time excited much admiration, and was among the earliest fruits of Dr Kirkland's ministry, and pledges of his future fame, may be interesting to some of the multitude of those, who cherish his memory with fond attachment.

June 1st, 1795.—Mr Kirkland preached the Artillery Election Sermon this day.

A rich variety of sentiment with all the beauties of composition—a solidity of thought with more than common glow and swell of imagination distinguishes this Sermon from most others which have been preached on the occasion. It is seldom we meet with a writer so sprightly without some puerilities, and never did I know a more happy effect upon the audience. The vulgar *clapped*, the learned spoke aloud their

applauses,—and a man of the world observed to me, he felt as if he had been drinking a *bottle of Madeira*.

I am more convinced of a sentiment which I have often uttered, that we spoil our compositions by aiming at new matter—or, endeavoring to go out of the common path to be original. There was nothing new in this Sermon,—the ideas were common,—they are expressed in every Oration upon peace and war,—and the conversation of the learned and unlearned. But they were so well arranged,—placed in such a luminous point of view, and there seemed to be so little affectation about the man while he delivered them, that he could not but win upon the attention, esteem and affection of his hearers—who, from being warm in their approbation were filled with admiration.

CORRESPONDENCE OF THE A. U. A.

Quincy, Ill., June 1840.

Dear Sir,—In a discussion which has recently taken place between the Orthodox of this place and the Mormons, I have been able to learn something from their preachers concerning their principles that you and your readers may rely upon. They assert, that the true church of Christ has been extinct ever since the Apostolical age, and is now for the first time revived in theirs. Hence they style themselves 'Latter-day Saints.' Christian Baptism is for the remission of sins. As all churches but theirs are laboring under 'broken covenants,' their ordinances are worth nothing; for these, in order to be of any avail, must be administered by a regularly constituted priesthood. The Episcopal and the Roman Catholic clergy are mere pretenders to the Apostolic succession. Christian Apostleship ended with St. John, and was revived in Joseph Smith Jr. in 1836, which is the millenial era. To him was communicated a supplementary Revelation, recorded on brass plates, and called the Book of Mormon, purporting to have been written many hundred years ago, and brought to this country from Asia by some Hebrew families. After long study, brother Joseph succeeded in translating the ancient record, for the benefit of mankind. But they do not reject our Bible. Their church is organized, as they suppose, after the manner of the primitive church. They have twelve apostles. After baptizing a convert for the remission of sins, which is done by immersion, they lay hands on him for the communication of the Holy Ghost. He is then supposed to possess all the miraculous gifts of the first Christians, although he may not exercise such gifts. They claim the power, however, to work miracles, and to speak in an *unknown* tongue—which last, I am ready to concede, they sometimes do. But they contend that the primary use of miracles is not to give authority to a new Revelation, but to edify the church. To support this view, they quote Mark xvi. 17, 18. Eph. iv. 12. They claim to have communications from the heavenly world, through angels. Their headquarters are at what was formerly called Commerce, now Nauvoo (a place of rest) at the head of the Des Moines Rapids on the Mississippi, fifty miles north of Quincy. They have a population there, as is said, of nearly 3,000, and are going to run a candidate for the Legislature in August. They are making many proselytes in the Southern States, and in England, as well as in the West. Truth is mighty!—So is error. May 'the truth as it is in Jesus' prevail, by whatever name it goes. Adieu,

Truly yours, W. F. H.

RECENT PUBLICATIONS.

Phrenology—A Lecture delivered before the Woodville Lyceum Association, by Mariano Cubi I Soler, Professor of Modern Languages in the College of Louisiana. Boston: Marsh, Capen, Lyon and Webb. 1840.

To all the disciples of Phrenology and to all interested in that science, this Lecture we presume will commend itself as a strong, clear and concise statement of the principal features of the system. The three great fundamental principles of Phrenology the author states to be, 1st that the mind acts through the brain, 2d that the mind employs variously different portions of the brain, 3d that size of the brain is a chief element of mental power. We make the following extract from the second topic of the Lecture.

'It is a *second principle* of Phrenology, that the mind, in its operations, does not employ the whole, entire brain in every act, but that, for every one of its faculties, it employs a different portion of the brain. In other words, the mind hopes through one portion of the brain, thinks through another, fears through a third, in the same manner as it sees through the eyes, it smells through the nose, it hears through the auditory nerves. * * * * We need not go beyond ourselves in search of positive proof to support the principle in question. Our own consciousness reveals it to us. When engaged in deep meditation, we feel that the brain in the upper region of the forehead is in action. At least I am conscious of it, and I have heard fifty other persons say that they also were conscious of it. Even the external appearance, which the forehead assumes on these occasions, is such that the least observant individual instinctively would ask us, 'What are you thinking about?'

Our own consciousness will also reveal to us, that, when we are earnestly examining some objects, or endeavor to disclose some new qualities in them, by repeated intense efforts of perception, the eye, the eyebrows, and the brain lying inside this region, contract themselves, gather force, and seem to be under the influence of impelled action. All this becomes externally so evident, the lower portion of our forehead expresses so vividly what passes in our minds, that bystanders will ask us, not as on the former occasion, 'What are you thinking about?' but 'What are you looking at? What are you observing?'

It is, however, in cases where the brain has been partially injured, that the doctrine of a plurality of mental organs forces itself irresistibly upon us. Well authenticated examples of this nature are innumerable. I shall, however, mention only three, which can be easily substantiated by any person in this assembly.

Not long since, while a young lady, in the city of New York, was hastily going from one room into another, she struck her head against a nail. The place injured happened to be that in which phrenologists locate the organ of marvellousness or wonder. Scarcely had the accident occurred, when the young lady began to see phantoms and various apparitions; her mind in other respects remaining entirely unimpaired. The attendant physician derived, in this case, great benefit from a knowledge of Phrenology. By it he was enabled to establish in her mind the belief, through the medium of her sound reasoning faculties which he addressed, that those visions were not real, but the mere result of organic disorder. This impression greatly tranquillized the young lady, and was of immense aid in her recovery.

The celebrated preacher and divine, Mr Alexander Campbell, said, a few months since, that once, after great mental efforts, he felt a pain in and behind the superciliary ridge, as if occasioned by a determination of blood to that region. As soon as this occurred, the memory of names entirely disappeared; the other faculties of his mind remaining so healthy and sound at the same time, that he coolly reasoned on his new, and, as he thought, extraordinary condition. He received medical aid, and he could plainly perceive, that, in proportion as the pain was disappearing, the memory of names returned, until it was completely restored. 'Since that time,' added he, 'I have been a convert to the general principles of Phrenology.'

But the case which has struck me with peculiar force, and afforded to my mind irresistible proof of the truth of Phrenology, is that of an insane patient now at the State Lunatic Hospital at Worcester, in Massachusetts. His name is Timothy Tillson, a native of Boston. The first time I saw him, he was playing on the flute. I thought I never heard such exquisite music produced by that instrument. 'Yes,' said Dr Woodward, the able, intelligent, and benevolent superintendent of the Hospital, 'he is a complete maniac.'

Now it is plain, that if the mind acted through the whole brain in every operation, these phenomena could not take place; for it would be impossible that one single, uncompound organ should be awake and asleep, active and inactive, developed and undeveloped, healthy and diseased, at one and the same time. When such facts and convictions as these are presented before us, what else can we say, but that it has pleased Divine Wisdom *to connect various faculties of the mind with various portions of the brain*, and that it deserves our pity and commiseration to see this great, this miraculous workmanship of our Creator denied and vilified by ridicule, fallacy, ignorance, or misrepresentation?'

Portsmouth Sunday School Hymn Book, compiled for the use of the South Parish Sunday School, by their Pastor, A. P. Peabody. Portsmouth, John W. Foster. Boston, Weeks, Jordan & Co. 1840.

This is a valuable addition to our Sunday School books. A new and improved Sunday School Hymn Book was wanted and Mr Peabody has successfully supplied the want. The collection is larger than any that we have for this purpose, and embraces therefore a wider range of topics and affords a greater variety in selection. The Hymns are generally short, simple and suited to the comprehension of children. At the close of the volume are some appropriate selections from scripture on various topies, such as Public Worship, Providence, Early Piety, &c. The book seems to us admirably adapted to the purpose for which it was intended and we should think would soon come into general use in our Sunday Schools. Among the new Hymns which have been gathered from recent and living authors is the following beautiful one on Self-Examination by Mrs Follen.

Before I close my eyes to-night,
Let me myself these questions ask,—
Have I endeavored to do right,
Nor thought my duty was a task?

Have I been gentle, lowly, meek,
And the small voice of conscience heard?
When passion tempted me to speak,
Have I repressed the angry word?

Have I with cheerful zeal obeyed
What my kind parents bid me do;
And not by word or action said
The thing that was not strictly true?

In hard temptation's troubled hour,
Then have I stopped to think and pray,
That God would give my soul the power
To chase the sinful thoughts away?

Oh Thou, who seest all my heart,
Wilt thou forgive and love me still;
Wilt thou to me new strength impart,
And make me love to do thy will.

We are very ready to correct the error into which we fell, of placing the Trotting Park in West Cambridge, instead of Cambridge, or Old Cambridge, as it is called by way of distinction.

For the Register and Observer.

CAMBRIDGE TROTTING PARK.

Mr Editor:—As you have repeated the error in the last number of the Register, which you made in a former one, in locating the Trotting Park in West Cambridge, it seemed proper that you should be informed that it is *not* within the precincts of West Cambridge, but is situated in Cambridge, or Old Cambridge, as it is called by way of distinction, nearly two miles from the Colleges, and on the main road leading to this place. And still further, I am happy in being able to inform you that none more strongly deprecate the existence of such a nuisance than the people of this town. They disclaim all interest in, and sympathy with it, our proximity to the Park obliges us to suffer not a little from the pestiferous influence of the motley groups of jockeys, black-legs, rum-sellers, and rum-drinkers, that periodically resort there to witness deeds of cruelty, and participate in moral degradation. But as none of our citizens who have any claims to respectability, or make any pretensions to morality, countenance these scenes of barbarity by their presence or otherwise, we are not at all willing, as you may well suppose, that our town should bear the reproach of such a sink of pollution, or be held responsible for its future existence. It is exceedingly to be regretted that our literary emporium should be made the seat of such disgraceful scenes as were witnessed upon the Park in Cambridge about two weeks since, yet we are not very much disposed to censure the inhabitants of Cambridge in particular, for not suppressing what may be without their control.

We would rather rebuke the moral and religious part of our community for not simultaneously raising their voice of detestation and contempt, till it shall pervade our whole state, penetrate every cell, and thrill through every felon's heart.

If there is not sufficient efficacy in moral means to break up this practice of inhumanly treating the noblest beast submitted to the use of man by his Maker, it seems incumbent upon *civil authority*, if civil authority can reach it, to lend its aid. And we sincerely hope that other and more aggravating scenes of cruelty will not be necessary to arouse attention to this foul stain, and put in motion means that will purge it from our land.

West Cambridge, Aug. 1840.

WORKS OF THE LATE REV. DR. CARPENTER.

Some of our readers may be gratified to see the subjoined notice.

'The family of the late Rev. Dr Carpenter have it in contemplation to publish such a selection from his Manuscripts, as will be acceptable as well as useful to the members of the wide circle in which he was beloved and respected during life. Besides a large number of Pulpit Discourses, Dr C. has left a complete Exposition of the Acts, and of several of the Epistles, with copious Notes on the Gospel History. His family have also in their possession his Lectures on the Philosophy of Mind, and many valuable MSS. on miscellaneous subjects. They are further desirous of giving to the public, at the earliest practicable period, such a Memoir of him as may exhibit him in the character of a Christian Pastor; developing, so far as possible, the early influences which contributed to form his mind, and the mode in which he subsequently acquired so valuable and extensive an influence over others.

The extent to which the publication of Dr Carpenter's works may ultimately be carried, must depend upon the sale of the portions first issued. In accordance with the opinions of many friends, his family think it advisable to publish a Volume of Sermons on subjects exclusively practical, with as little delay as possible. Another of corresponding size will be next issued, containing the Memoir (accompanied by a Portrait,) and selections from his MSS., particularly from such as may contribute to develope his character, and to present his public labors and their results in a form adapted to encourage and stimulate others.

Each Volume will contain upwards of 500 pages, 8vo.; and the price of the two will be 21s. to those who may send in their names as Subscribers previously to their publication; and 24s. to subsequent purchasers.

Each Volume will be complete in itself, and may be separately purchased;—to be paid for on delivery.'

We understand that Messrs. James Munroe and Co. of this city, intend to issue from their press some of the above named works, soon after they shall have received copies from England.

The American Institute of Instruction commenced its eleventh annual session on Tuesday last, at Providence. The first lecture was given by the Hon. Horace Mann—on the necessity of Education in a Republic. The second lecture was by Mr Wm. Russell of Boston,—on Reading. The third, and last lecture for the day, was by Mr J. N. Bellows of Newport,—on the Duty of American Teachers. The audience was large, and the lectures were well received.

In the evening of Tuesday an interesting discussion arose in the Institute on the question, *whether a school can be well governed without resort to corporal punishment?* The debate was quite animated and continued till a late hour. The gentlemen who took part in the debate were—the Rev. Mr Hall of Providence, Mr Frederick Emerson of Boston, Prof. Newman of Barre, Mr Dorr of Providence, Dr Farris of Providence, and Prof. Caswell of Brown University. A further discussion of the question was assigned for Wednesday evening.

We presume our New York correspondent is perfectly correct in his statement of expressions used in the New York pulpits, respecting Unitarians. We are surprised, but not disturbed by them. We should be glad always to impart through the Register simple and elementary instruction; not from any hope of converting the New York clergymen or of altering their views and feelings in respect to us, but because it is always useful and will do good to our own people. We are not aware of any thing in the Register recently, implying that we supposed the Christian public throughout the United States of America had come to know, respect, and appreciate our views.

OBITUARY.

For the Register and Observer.

MRS LYDIA P. WOOD.

Died, in Edmunds, Washington Co., Maine, July 27th, Mrs Lydia P. wife of Mr Wm. Wood, formerly of Concord, Mass., and daughter of the late Wm. Parkman, Esq. of Camden; aged 38 years.

It is often said, that 'Unitarianism is a good religion to live by, but a poor one to die by.' Although an assertion like this, unsupported by fact and emanating purely from ignorance and prejudice, is hardly entitled to notice; and, did the world but know it, is almost every week and every day proved false; yet circumstances sometimes occur which give it for a time some importance. Such was the case here. Mrs Wood, in the midst of a neighborhood of sentiments adverse to her own—died, as she had lived, a consistent Unitarian; and seldom if ever has the assertion above referred to been more beautifully refuted than by her death-bed; seldom if ever has there been a more peaceful, happy, Christian-like death-bed.

Surrounded with temptations to make her think lightly of her speculative faith, beset on every hand with various solicitations to renounce the belief she had adopted, told, by those she loved and respected, that she had embraced dangerous error, and ever assailed on this point, during her last illness, by well-meant though mistaken kindness; she, nevertheless, suffered not her mind to be disturbed, regretting only that her friends and neighbors should have such exceedingly wrong conceptions of the faith so precious to herself. Throughout her last sickness, till the very moment of dissolution, her mind was clear, strong, undismayed. 'She had,' she said, 'no gloomy fears of death'—it was but the beginning of a long journey. As she had trusted in God in this world, she could trust in Him also for the next. She had believed in Christ, and hoped her heart had been reconciled to God through him, and she had faith, that, as he had been to her the 'way and the truth' here, he would be the 'life hereafter.'

Well aware that she must 'die and not live,' she wisely and religiously resolved to 'set her house in order.' With this aim in view, without agitation or depression of spirits, while her thoughts were mainly occupied with the great event which awaited her, she did not forget various little acts of kindness and remembrance towards the friends she was so soon to leave behind. She requested the visits of a Unitarian clergyman from a neighboring town, and with him she conversed cheerfully respecting her approaching dissolution; and, during the last visit he paid her, solicited his attendance at her funeral. So perfectly calm was her mind, that she retained unabated an interest in the affairs of her household and in the welfare of her friends and neighbors to the very last; she even selected the spot—the edge of a pretty woodland on her husband's grounds—where she wished her mortal remains to repose. She breathed her last in quietness and faith, resigning, in Christian hope, her spirit into the hands of Him who gave it.

May her beautiful example teach with new impressiveness the value and efficacy of the Christian's hope. May it serve to reveal that there are good and faithful Christians, that there are happy deaths, under every form of speculative faith; that, in every fold, as well as in 'every nation,' he that 'feareth God and worketh righteousness is accepted with Him.'

INTELLIGENCE.

From Europe.—The steam ship Acadia arrived at this port at nine o'clock on Monday morning, 18th inst. in 12 days and eight hours, being the shortest passage ever made from Liverpool to Boston.

The Acadia left Liverpool at 3, P. M. Aug. 4th, arrived off Halifax at 7, A. M on the 15th, in 10 days and 16 hours. She was delayed by fog 10 hours. At 5, P. M. she got under weigh and went into port. At 11, P. M. she left for Boston, and made the passage in 34 hours. She brought 63 passengers from Liverpool, and 13 from Halifax.

Referring to the intelligence by this arrival, the Boston Daily Advertiser says:

"The political news is more important than any thing which has been received for several months. Several differences of opinion have arisen between the great powers on the affairs of Turkey and Egypt, and those affairs appear to be pressing on to a crisis. The breaking out of the insurrection in Syria has obliged the great powers to take a stand, and on the course to be taken it has been long known that there are difference of views which it is difficult to reconcile.

It appears that the French Government dissents from an arrangement entered into by the four powers with the Porte, for limiting the pretensions of Mehemet Ali, and particularly restraining him to a portion of his claim in Syria. Decisive measures had been taken by the French Government, in increasing its armament, and placing itself in a posture for giving an independent attitude.

By the late reinforcements of the army of Syria, it is raised to 88,000 men. We are told that the Emir Bechir was taking no part in the revolt, and had even sent his children to the Pasha of Egypt as hostages. The insurrection of Lebanon would, therefore, it was expected in Alexandria, be suppressed in a few days.

The Commerce states, that the tendency of the latest news received from the Levant, was to prove, that if left to itself, would have no other result than to afford to Mehemet Ali an opportunity to fortify himself

Considerable fear seems to have been entertained in England, in regard to the prospect of war with France, growing out of differences of views about the affairs of the East. We quote the following extract from the London Sun of Aug. 3d.

The tone of the French Journals is still warlike, though a good deal moderated since Wednesday last. The shout "War with England" sounds ridiculous after common sense has put the question "what about?" But the Government has nevertheless proceeded to redeem the pledge which it gave, to be prepared against any emergency. The Moniteur of Saturday, publishes two Royal decrees dated the 29th of July—the first calling into active service, from the 9th inst. all the young conscripts of the second portion of the contingent of 1836; the second Royal ordinance authorizes the Minister of Marine to open extraordinary credits for increasing, by 10,000 men, the effectual force of the navy, besides five ships of the line, thirteen frigates and nine steamers. Admiral Roussin is also preparing an extensive promotion, in order to fill up the staff of the fleet; so that, in every public department, as much energy is now displayed by the French Government, as if a war, on the most extensive scale, had actually been declared.

But notwithstanding these notes of preparation, we do not believe that the peace of Europe will be disturbed at present. Louis Philippe has no inclination to go to war about an affair in which France has no more interest than any of the other powers; and although M. Thiers may pant to distinguish himself as the Napoleon of the Cabinet, we can hardly believe that even he would embroil Europe to augment a reputation for accomplished statesmanship.

The following appeal in favor of pacific measures is from the London Times of Aug. 3.

Most earnestly do we deprecate the violent outbreak of national pride, and all the clamor of martial preparation, which have reached us through the French press. These detestable opportunities of strife are hailed in a tone of exultation which should be laid aside. A people holding so high a place in the rank of civilized nations, should remonstrate with a nation as civilized as itself in calmer and more pacific language than that which is necessarily used to the semi-barbarians of Cairo or Pekin. We do not share the predilection of the French people or the French Government for the Pacha; but if aught of needless mistrust or personal slight has been shown towards France or her able and respected representative in this country, by the British Government, or foreign diplomatists in London, the people of England are now as much as ever disposed to testify their esteem for the French alliance, whether that country send us a marshall or a philosopher—a Soult or Guizot. But the people of England look on nothing with more contempt than hot and misplaced indignation, even tho' it be supported by undoubted resources and untarnished bravery.

We are sincerely desirous that the Eastern question should be settled; but if any proof be needed of the hold which the alliance of France has acquired upon the opinions and the interests of this country, that proof will be found in the general dread of the public lest a settlement, otherwise so desirable, should be obtained at too great a risk. But if France act with good sense and good faith, that risk, as we stated on Saturday, is very small; for what and where is there the cause of war? Are nations to be estranged by the same puny causes which drove the pedantic and punctilious Courts of the 17th and 18th centuries to arms! Or where, in this instance, is the national insult or the national wrong which can justify so violent and desperate a resentment? If, by the untoward course of events, these sparks are wafted on till they threaten the fabric of European society with a conflagration, it will be recorded that events so disastrous never sprang from a mere paltry cause. Such a war would be begun, not for independence, for Poland perished unassisted; not for freedom, for the appeal of the most oppressed countries in Europe has been made in vain; not for fame, for enough of fame has been bought by France, though at too dear a price; not for a territorial aggrandizement, for the disputants on neither side put forth their own claim to possession; not to fulfil the faith of treaties, for France having signed the collective note of the 27th of July, for the maintenance of the integrity of the Ottoman empire, has already pledged herself, at least' not to assail it. Are we then exposed to these dangers for the sake of a desperado like Mehemet Ali, whose hard Government is placed, even by his supporters, on the lowest level of Oriental despotism, or for the sake of the barbarous and lawless population of the pachalic of Aleppo and Mesopotamia?

The details of the Eastern question are in themselves so contemptible—the rival powers so similar in their badness, that this apple of discord is not even an apple of gold.

The loss of one drop of Christian blood shed in war in the heart of Europe is followed by more calamities, and is more greivous to humanity, than the massacre of a horde of Mussulman insurgents. The evils of war are exactly proportioned to the civilization of the countries engaged in it. The nations which have made most progress in the arts of peace are most afflicted by the interruption of them; and if France and England stoop to share the violence they ought to moderate, the advantages even of victory will be shared or engrossed by powers quite unable as yet to compete with either of them in benefiting mankind, though ready to surpass them in bloodshed; the burden and the ruin will rest upon themselves.

But, although it cannot be concealed that the utmost foresight cannot insure the avoidance of so fatal a rupture, is it too much to ask and to hope that a social and Christian spirit may yet command the elements of political strife? If we are separated from France on this question, that is no reason for severing the great and numerous interests by which we are now and for the future as much united to that nation as we were yesterday.

The Daily Advertiser of Wednesday gives further extracts from foreign papers respecting the Eastern difficulties, and proceeds to say:

The French papers charge the difference which has arisen, upon the British Ministry, and chiefly upon Lord Palmerston, as arising from hostility to France; and at the same time they acquit the British nation of any such feeling. The charge against Lord Palmerston is that he has broken the bonds which united the two great constitutional monarchies, by giving his sanction to a treaty with the other powers, without the participation of France, and against the consent of France. The Journal des Debats says 'Lord Palmerston, by his folly, has placed the forces of England at the disposal of Russian ambition; and at the very moment when lying protestations of friendship were made to us, a treaty was going on without us, and against us, with an insolence which France will not put up with.'

'Such a high tone,'—continues the Advertiser, 'as France has taken might induce the other powers to pause in the course they have decided on, if it were possible for them longer to stand still. But this seems to be difficult. The insurrection in Syria, and the actual commencement of hostilities seems to make it necessary for them to adopt some decisive course.'

The London Morning Chronicle speaks thus of the course England has taken on this question,—

'In taking the determination to confine Mehemet to Egypt, and the southern portion of Syria, the four Powers do nothing contrary to the interests of France; they do nothing more than what France herself promised to do when she joined the conference after the Sultan's death.'

The Liverpool Chronicle thus vindicates the course which the English ministry have pursued, and declares it the only one they could have taken without sacrificing the Turkish independence.

'Suppose that England had refused to agree to any proposal for a joint interference, on the part of four out of five of the Great Powers, what would have been the inevitable consequence? Russia would have said, 'If you don't choose to interfere, we will; Turkey is our ally, and needs assistance, if you are unwilling or unable to give that assistance, you can have no possible right to object to our doing so.'

What answer could we have made? Could we, with the slightest pretence to justice, have gone to war with Russia for sending her fleets and armies to assist an allied power, whom we professed ourselves most anxious to aid? And if we had been unjust enough to do so, could we have reckoned on the assistance of Prussia, or Austria, or even France, in such a war? We think not, and that in such a case Turkey would have been deliberately and knowingly handed over by us to Russia. But suppose the contrary—suppose that England and France had, in such a case, gone to war with Russia, why that would have been a general European war—the very thing that every body wishes to prevent, and which it is the duty of the Government to prevent; and thus the British Government would, with its eyes open, have wantonly and madly, and without necessity, have brought on a general war. It is perfectly plain, therefore, that the immediate consequence of following any other line of policy than that adopted by Lord Palmerston must have been to bring about a result most prejudical to British interests, or highly dangerous to the peace of Europe.'

The Liverpool Standard suggests the means of escape from present difficulties.

The Syrians having raised the standard of the Sultan, whose subjects the British Government acknowledges them to be, sound policy demands that no time should be lost in rendering them such assistance as England is in a condition to furnish, without directly taking part in the active resistance offered to the usurping arms of the Viceroy. We have an abundance of military stores unemployed in our arsenals; and the advices received in Syria represent the brave mountaineers as only in danger of being overpowered by the want of lead to make bullets, a quantity of powder, and a few small field-pieces. Should the Government hesitate to supply the Druses with arms and military stores, it is only requisite that no impediment be thrown in the way of our enterprising merchants, either at London or Constantinople, who will not be slow to profit by the opportunity thus afforded to give employment to the gun manufacturers of Birmingham and Sheffield. The Syrians do not abound in money, but an arrangement with the Porte could be easily effected for the repayment of any debt contracted by them for arms and ammunition in a struggle for independence. The success of the Syrians is all that is wanted to settle the Eastern question, now so essential to the restoration of France to good humor.

Progress of Temperance in England.—Although we have no Father Matthew in England working miracles and attracting thousands to his temperance pledge, the people here are, nevertheless, becoming less intemperate. In the country, particularly, we hear everywhere of teetotalism, of temperance balls, and of total abstinence pledges. In the Liverpool 'collection,' 973,000 bushels of malt were used by brewers in 1837, and 798,000 in 1839; by licensed victuallers, 97,000 bushels in 1837, and 47,560 in 1839. In the Halifax 'collection,' the consumption of the licensed victuallers has fallen from 240,000 in 1837, to 194,000 in 1839; in the Sheffield 'collection,' from 294,000 to 205,000 bushels; but in each of these two cases an increase has taken place in the quantity consumed by brewers, but not to any great extent; the increase in the Sheffield 'collection' being on y from 247,000 to 266,000 bushels, being 19,000 bushels, while the consumption of licensed victuallers has decreased to the extent of 90,000 bushels. In the Sheffield 'collection,' there has been a decline in the consumption of other excieeable articles also, the excise revenue having produced £137,000 in 1837, and £129,000 in 1839. In the Leeds 'collection,' the amount from the same source was £352,000 in 1837, and £314,000 in 1839. In the York 'collection,' a decrease of £10,000 has been experienced, the excise revenue of 1837 having yielded £105,000, and in 1839 only £95,000.

Steam Fire Engine.—We learn that the Mechanics' Institute have awarded their gold medal to the inventor or rather the *compiler* of a Steam Fire Engine, and that the Fire Insurance Companies have ordered one of the engines built at a cost of five or six thousand dollars. The plan is to keep the water in the boiler always hot by means of a permanent stove in the engine house, and to keep two horses always caparisoned ready to drag the engine to the place of work. In this way the machinery will be ready to work at once on arrival at the scene of action This engine is expected to throw water to the top of any building in the city, and in such quantities as not to stimulate the fire, but put it out.—[N. Y. Journal of Commerce.

Bunker Hill Monument Fair.—Ladies, who wish to make their contributions to this object in money, are informed that the Treasurer, Miss Mary Otis, will be happy to receive all such contributions at No. 47 Beacon street.

This money will be appropriated to the purchase of materials for the use of the many ladies among us, whose hearts are willing, and whose hands ready to give in aid of the cause all that they can—their time and their skill.

Any Ladies in, or out of the city, having articles of any kind to contribute, which they may be uncertain where to send, may have them carefully attended to and distributed to the different tables, if sent to Mrs S. J. Hale, United States Hotel; Mrs J. K. Mills, No. 7 Chauncy Place, or Mrs. T. B. Wales, No. 24 Winter street.

Ladies of any city or town intending to furnish and take charge of a table or tables, are requested to notify either of the ladies above named, as soon as may be convenient.

☞Editors and Publishers of Newspapers, who are willing to contribute so much to the promotion of the object, are requested to give the preceding notice a few insertions in their respective publications.

*** Wanted.—A few copies of Nos. 4, 12, 15 and 31, of the current volume of the Christian Register. Persons who have these copies which they can conveniently part with will oblige the publisher, if they will forward them to the 'Christian Register Office' by mail or otherwise.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, on Sunday morning, by Rev. Mr Mott, Marshall P. Ellis, Esq. of Apalachicola, Fa. to Miss Susan, daughter of the late Ephraim Marsh, Jr.

In Hingham, by Rev. J. F. Dyer, Mr. Leavitt L. Bicknell to Miss Harriet E. Bicknell, all of H

In Nashua, 5th inst. Rev. Stedman W. Hanks, Pastor of John street Church, Lowell, to Miss Rebecca T. daughter of the late Ira Gray, Esq. of N.

DEATHS.

In this city, on Friday last, of hemorrhage of the lungs, Mr. William F. Shelton, printer, 23.

On Sunday, suddenly, Mrs. Eunice, wife of Mr. Ebenezer Jenkins, 62.

17th inst. Mrs Eliza Morse, daughter of Mr. Ebenezer Jenkins, 36.

On Sunday morning, Mr. Sampson Wilder Hastings, 30.

In Dorchester, Aug. 12, Samuel Adams Wells, Esq. late President of the Atlas Insurance Company, 53.

In Shrewsbury, 17th inst. where she was residing for the benefit of her health, Miss Mary Anna Fox, eldest child of Charles Fox, Principal of the Boylston Grammar School. Miss Fox was distinguished for her mental powers and literary attainments, and frequently enriched the columns of some of our periodicals with the productions of her pen. She "died the death of the righteous," with a well grounded hope of a blessed immortality in the presence of her Saviour, whose professed disciple she had been for many years.

At sea, near the Coast of Sumatra, Charles Ingersoll Brown, of Beverly, formerly of Waltham, Ms.

NORMAL SCHOOL AT LEXINGTON.—The Fall Term of 15 weeks will commence on Wednesday the 9th day of Sept. next.

The design of this Institution is to prepare Females for Teaching.

Applicants may be admitted at any part of the Term, provided they can join a class. The conditions of entrance are, 1. Certificate of good intellectual and moral character; 2. Age at least 16 years; 3. Professed intention of becoming a Teacher; 4. Satisfactory Examination in the Common Branches.

The shortest time of continuance with the School is one year, but qualified pupils may have leave of absence to teach during the summer term.—Tuition gratis: Board $2 per week.

C. PIERCE, Principal.

Lexington, Aug. 15.

BOWDOIN POETS.—The Bowdoin Poets, edited by Edward P. Weston, 12mo. Among the writers are C. L. Hemans, H. W. Longfellow, Ephraim Peabody, 1. McLellan jr, Seba Smith, B. B. Thacher, Frederick Mellen &c &c

Just published by JAMES MUNROE & Co., 134 Washington street. a22

ENGLISH BOOKS, by the Acadia.—Lives of the Queens of England, by Agnes Strickland, 2 vols 8vo
Memoirs of Neff, Oberlin, and Overbergh, 8vo
Demosthenes upon the Crown, with Notes by Lord Brougham, 8vo
Howitt's Visits to Remarkable Places and Scenes, illustrative of English History, 8vo plates
The Works of W. E. Channing, 4 vols 12mo
Beauty of the Heavens, by Blunt, 104 plates
Milman's Poetical Works, 8vo
Elliott's Poetical Works, 8vo
Peyton's Divine Catastrophe
Shakspeare's Poems, Aldine edition
Goethe's Correspondence with a Child, 3 vols 12mo
Unitarianism Confuted, 8vo
Campbell's Poetical Works, 12mo new edition
The Court of James I., by Dr G. Goodman
Glossary of Architecture, 700 wood Cuts, 2 vols 8vo
Statesmen of the Commonwealth of England, by John Forster, 5 vols
Turner's Lives of Eminent Unitarians
Whewell's History of the Inductive Sciences &c &c
For sale by JAMES MUNROE & Co., 134 Washington street. a22

DR. CHANNING'S WORKS.—The Works of Wm E. Channing, containing his Discourses, Works on Slavery, Reviews &c &c. 4 vols 12mo, 3d English edition. Just received by JAMES MUNROE & Co. aug 22

QUARTO BIBLES.—A lot of cheap Quarto Bibles, received by JOSEPH DOWE, 22 Court st. a22

CAPT. MILLER'S LIFE OF GEN. HARRISON.—The Story of the Life of Wm H. Harrison, related by Capt Miller to his boys.
For sale by JOSEPH DOWE, 22 Court st a22

CHEAP LETTER PAPER.—A good article of plain Letter paper satin surface for $2, 00 a ream. Ruled do, do, $2, 50. Billet do, $1, 00 the Ream. Also, Hubbard Jessup's do, ruled and plain. Further supply received by JOSEPH DOWE 22 Court st. aug 22

CAPT. MILLER'S LIFE OF GEN. HARRISON.—The story of the Life of Wm. H. Harrison. Related by Capt. Miller to his Boys. For sale by JOSEPH DOWE 22 Court street. aug 22

DRAWING BOOKS.—The Boston Drawing Books, designed for beginners. The Child's Drawing Book. Drawings for Young Children. Practical Perspective, for the use of Students. For sale by S. G. SIMPKINS 21 Tremont Row. aug 22

NEW BOOKS.—The Bowdoin Poets, edited by Edward P. Weston. The Boy's Life of Harrison. Shetland and the Shetlanders, by C. Sinclair. For sale by S. G. SIMPKINS 21 Tremont Row. aug 22

MISS HALE'S POEMS.—Just published and for sale at TICKNOR'S corner of Washington and School sts, Poems by Mary W. Hale, in 1 vol. 12mo., neatly bound in embossed cloth. aug 22

STANDARD WORKS: FOR LIBRARIES, &c.—A complete assortment for sale at TICKNOR'S, corner of Washington and School streets, among which are good editions of Encyclopedia Americana; Tytler's Universal History; Gibbon's Rome; Russell's Modern Europe; Scott's, Cooper's, James's and Bulwer's Novels; all the English Poets, English or American editions; Irving's Work's, complete, new edition; Burke's Works; Shakspeare &c.

All the new works of the day immediately received as above. aug 22

THE MOSS ROSE, *a parting Token*, edited by C. W. Everest. Just published and for sale at TICKNOR'S. aug 22

COOPER'S NAVAL HISTORY, 2d edition, with corrections.—Just received and for sale, at TICKNOR'S, History of the Navy of the United States of America, in 2 vols, by J. Fennimore Cooper.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. Ezra S. Gannett. Contents of the Number for August.
Arguments from Universal Belief
A Breakfast on the Rhine
The Day of Rest
The Support of God's Presence, a sermon by Rev. W. H. Furness, of Philadelphia
Dr Palfrey's Lectures on the Old Testament
To a Young Friend
Notices of the late Nathaniel Thayer D. D.
Exposition of John
Notices of Books
Intelligence &c &c &c.
Published by WILLIAM CROSBY & CO. 118 Washington street. aug 8

UNITARIAN TRACTS.—No 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
No. 140. On the Atonement. By Edward B. Hall.
No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
No. 144. Mystery, Reason and Faith by E. Peabody.
No. 145. Who was Jesus Christ, by George F. Simmons.
No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.
No. 147. How to Spend a day by H. Ware Jr.
No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.
No 149. The Atonement. By E. S. Gannett.
No. 150. Thoughts for the New Year, on the Duty o Improvement. By Henry Ware jr.
No. 151. The Moral Power of Christ's Character. By Ephraim Peabody.
No. 152. Christian views of Human Suffering. By William E. Channing.
No. 153. Watch and Pray. By R. C. Waterston.
The Tracts of the American Unitarian Association, bound in twelve volumes, can be had of the publishers, JAMES MUNROE & CO., at the low price of 75 cts. per volume. may 9

RICH SILKS, &C.—E. F. NEWHALL, 141 Washington street, has just received, 2 Cases Rich Figured and Striped Silks, blue black and fashionable light colors.
1 Case Fine Granite and Rich Silks.
1 Case Beautiful Printed Lawns.
1 Case Fine Black and Blue Bombazines. j 11

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second

POETRY.

The following lines are an episode in a work published some time since in London, called the Devil's Progress.

THE DYING HEBREW'S PRAYER.

A Hebrew knelt in the dying light,
His eye was dim and cold,
The hairs on his brow were silver white,
And his blood was thin and old!
He lifted his looks to his latest sun,
For he knew that his pilgrimage was done!—
And as he saw God's *shadow* there,
His spirit poured itself in prayer!

'I come unto death's second-birth,
Beneath a stranger air,
A pilgrim on a dull, cold earth,
As all my fathers were!
And men have stamped me with a curse,—
I feel it is not *Thine*,
Thy mercy—like yon sun—was made
On me—as them—to shine;
And, therefore, dare I lift mine eye,
Through that, to thee,—before I die!

'In this great temple, built by thee,
Whose altars are divine
Beneath yon lamp, that, ceaselessly,
Lights up thine own true shrine,
Oh! take my latest sacrifice,—
Look down, and make this sod
Holy as that where, long ago,
The Hebrew met his God!

'I have not caused the widow's tears,
Nor dimmed the orphan's eye,
I have not stained the virgin's years,
Nor mocked the mourner's cry:
The songs of Zion in mine ear,
Have ever been most sweet,
And, always, when I felt thee near,
My "shoes" were "off my feet"!

'I have known Thee, in the whirlwind,
I have know Thee, on the hill,
I have loved Thee in the voice of birds,
Or the music of the rill!
I dreamt Thee in the shadow,
I saw Thee, in the light,
I heard Thee, in the thunder-peal,
And worshipped, in the night!
All beauty while it spoke of Thee,
Still made my soul rejoice,
And my spirit bowed within itself,
To hear Thy 'still small voice!'
I have not felt myself a thing,
Far from thy presence driven,
By flaming sword or waving wing,
Shut out from Thee and heaven!

'Must I the whirlwind reap, because
My father sowed the storm?
Or shrink—because *another* sinned—
Beneath thy red right-arm?
Oh! much of this we daily scan,
And much is all unknown;
But I will not take my curse from man,
I turn to thee alone!
Oh! bid my fainting spirit live,
And what is dark reveal,
And what is evil, oh! forgive,
And what is broken heal;
And cleanse my nature, from above,
In the deep Jordan of thy love.

'I know not if the Christian's heaven
Shall be the same as mine,
I only ask to be forgiven,
And taken home to thine!
I wander on a far, dim strand,
Whose mansions are as tombs,
And long to find the father-land,
Where there are many homes!—
Oh! grant, of all your starry thrones,
Some dim and distant star,
Where Judah's lost and scattered sons
May love thee from afar!
Where all earth's myriad harps shall meet,
In choral praise and prayer,
Shall Zion's harps—of old, so sweet,—
Alone be wanting there?
Yet, place me in thy lower seat,
Though I—as now—be, there,
The Christian's scorn, the Christian's jest;
But let me see and hear,
From some dim mansion in the sky,
Thy bright ones, and their melody!'

CHURCH BELLS HEARD AT EVENING.

O melancholy bells, who toll the way
To dusty death!
O damp, green, church-yard—mounds of clay,
Arched inwards by grey bones, which once (men say)
Were moved by breath!

O never seek I ye, when the summer day
Is past and flown;
But rather do I wander far away,
Where'er kind voices sound, or children play,
Or love is known;

By some friend's quiet hearth, where gentle words
Unsought are won;
'Mongst cheerful music sweet of morning birds,
Or list to lowings deep of distant herds,
At set of sun!

Where nature breathes her blossoms—sweet thoughts rise—
Or rivers run—
Where'er Life's sunny summer spirit flies—
There let me be, until my spirit dies,
And all is done!

HYMN OF A HERMIT.

O'er throngs of men around I cast mine eyes
While each to separate work his hand applies;
The mean who toil for food, the proud for fame,
And crowds by custom led, with scarce an aim.

Their lives like glittering bubbles mount the sky,
Contemning earth, from whence they rose on high,
A moment catch the stars' eternal rays
And burst and vanish in the morn's clear gaze.

Or torn by passion, swoln by falsest pride,
Betrayed by doubt, that works each surer guile,
The rebel heart, in self enthroned disdain
Its lawless weakness boasts, and penal pain.

Alone it loves to bleed and groan apart
And scorn the crowd who stir the seething mart,
Who each will own, befooled by ease and pelf,
Nor *earth* nor *heaven*, beyond his *shrivelled self*.

And yet, O God! within each darkened soul
A life akin to thy creation's whole,
That needs but will to see, and straight would find
The world one frame for one pervading mind.

A truth too vast for spirits lost in sloth,
By self indulgence marred of nobler growth,
Who bear about in impotence and shame,
Their human reason's visionary name.

O grant the crowds of earth may read thy plan
And strive to reach the hope designed for man;
Tho' now shorn, stunted, twisted, withered, spent,
We dare not dream how high thy love's intent.

O God! 'twere more than life to mouldering dust,
The hour that kindled men to thoughtful trust,
That taught our hearts to seek thy righteous will
And so with love thy wisdom's task fulfil.

Redeemed from fear and couched from lustful blot
By faith we then might rise above our lot;
And like thy chosen few, restored within,
By hearts, as morning pure, might conquer sin.

MISCELLANEOUS.

'Scotland and the Scotch, by Catharine Sinclair,' is not a book of much merit. Some of the descriptions of scenery and character are graphic and spirited; but as a whole, the work disappointed us. The following passage however contains thoughts, worthy the serious consideration of all.

Those who study life among men, rather than among books, must be aware, that, in the present day, fashion, if not feeling, is all in favor of external devotion. God alone knoweth the heart; but even among those most seeking the world's applause, it must be obvious that no individual now ranks higher in the esteem, or rather in the reverence of cultivated society, than a consistent, strict, and judicious Christian. Religion is not answerable for the weaknesses, defects, and follies of her votaries, many of whom bring discredit on her cause by blemishes in their own natural disposition and conduct, which a more enlightened piety would teach them to correct. The invisible strings of an instrument, when rightly tuned, produce the harmony which delights us; and where the inward and spiritual grace is testified by a conduct and conversation really becoming the gospel, a majority in our own country will bear testimony to its excellence and beauty. Religion has been said to consist in 'imitating Him whom we adore,' and it may be lamented how harsh and defective the imitation too often is, exhibiting as much disparity in style and success, as the painters who have attempted to represent our Divine Savior's personal appearance when on earth, some being hard, or exaggerated, while others have the grace, dignity, and attractiveness which Raphael has communicated to his portraits. Some Christians I have known, whose devotions in the closet were followed by such conduct as could stand the strictest of all scrutiny—that of their own domestic circle—who, pursuing the even tenor of their way in simplicity and godly sincerity, persevered in a total non-conformity to customs and habits irreconcilable with their high calling, and were yet so amiable at home, so deeply fervent in prayer for others, and so conciliatory to all without exception, that those even least ready to follow their example could not withhold their respect. A good soldier of Jesus Christ may inevitably be associated with others careless and criminal in their neglect of sacred duties, who will seek to beguile him from his steadfastness, but, once proved to be firm in obeying the Master whom they all profess to serve, none of that hatred and ridicule are excited which formerly beset the footsteps of all who pursued the narrow path of Christian duty, but rather a latent belief arises, that the man of God has chosen the better part, and a desire is felt at some distant period to do likewise. If Christians are reproached, they should take care that it be only for something in which they really do resemble Christ, and if they are persecuted, that it is indeed for 'righteousness sake;' but too often when professing to follow a very high standard, they cast a slur upon religion by failing most lamentably in the minor morals of their own peculiar station, and neglect to exhibit the mere shadow of goodness, because gifted with the substance. I have sometimes been astonished to perceive in those who intended to be followers of our blessed Savior's example, a most unsuitable want of consideration for the feelings of others, and of attention to trifling duties, such as cheerful contentment under every circumstance, personal neatness, moderation in eating, careful expenditure of time, charitable blindness to the faults of others, and pity for the sorrows of their neighbors, which rendered them obvious to the criticisms of those who neglect many higher objects, but to whom those external amiabilities, which no one should neglect, are almost an entire code of duty. We might sometimes smile, were it not so melancholy, to see how ingeniously religion can be made a cloak to conceal from people themselves that they are influenced by evil feelings, which, in their naked reality, would be disowned and abhorred. If a Christian whose nature tends to envy, sees his neighbor's family suffering under some great calamity, how apt is he to remark, 'Ah! they have had a long course of prosperity, and needed something of this kind to admonish them!' A Christian becoming indolent and careless about the essential doctrines of religion, professes 'liberality,' and scarcely seems as if he preferred one church to another; those of an opposite class, having formed a code of opinions for themselves, think they are persecuted by all who merely differ from them, and consider every man obstinately blind, and deservedly condemned, who does not agree to their views in every particular. Christians not formed for society, profess to think no one of more sociable habits can be genuinely pious, and retire to solitude in fancied security, forgetful how many are hermits by nature and inclination, with no higher motive than natural taste, and they thus lose that discipline of the mind and heart which men are placed in contact with others on purpose to receive; and a Christian author, publishing some heavy volume which obtains little circulation, nourishes his vanity, by telling himself how few are capable of appreciating him,—that more popular works become so by conforming in a considerable degree to general opinions,—and that 'the world will love its own.' When we contemplate what Christians have occasionally been, and what they ought always to be, it is lamentable that those blessed with the peculiar gifts of Christian character should neglect its decorations,—that the fruit and flowers should seem deficient when the root and branches are sound,—that the diamond, with all its intrinsic worth, fails to shine before men who would be ready to recognise and value it, but for the want of exterior polish.

TEMPERANCE SHIPS.

The following is an extract from the journal of Mr Daniel Wheeler, a member of the Society of Friends, who made a religious visit during the years 1835 and 1836, to some of the Islands of the Pacific Ocean, where missionary exertions have been so signally blessed. Friend Wheeler bears his honest testimony to the incalculable amount of good,—the Christianity and civilization which have been introduced among the inhabitants of these interesting spots on our globe, by the ministers of the Cross of Christ. But we were not prepared for such painful statements as this paragraph supplies.

'We have met with great civility and willingness to lend a helping hand in many of the American captains; at the same time we are frequently sensible of a mixture which cannot be reconciled. The foregoing remark has no allusion to the inconsistent conduct of the crews of many of the American vessels, which we have fallen in with here, that are called 'Temperance Ships.' I could not but view these with satisfaction, and with a degree of thankfulness, as likely to contribute by their example to the welfare of the Islanders. But, alas! I now find, but horror and surprise, that the word temperance applies only to the ships, and not to their crews, none probably of which are members of a Temperance Society, but are merely bound by articles that the voyage shall be performed without any spirits being on board, except as medicine, if needed, and that their sobriety only exists because they cannot get the liquor; when on shore, and unbound by their articles, they are lamentably, in many instances, notorious for drinking to excess; and their immoral conduct, at this place, makes me shudder for the awful and woeful consequences, both as regards themselves, and the daughters of Tahiti. Although great exertions are made and promoted by the Missionaries here to stop this overwhelming torrent of iniquity,—yet all their measures are abortive, and can never be effected, unless co-operated with on the part of the masters of the shipping. Notwithstanding disuse of spirituous liquors is rigidly enforced at Tahiti, and no persons allowed to have it in their houses; or if the breath of any of the natives smell of it, a severe fine is imposed; yet the bane of the human race is still to be purchased on shore, and the supply is kept up by the American ships, clandestinely landed at times amongst the supposed empty casks which are sent on shore for water, (an instance of which kind took place a few days ago,) and by other methods. A considerable quantity was brought in last week by an American schooner from Valparaiso, and safely landed, but has since been discovered, the casks destroyed and their contents totally lost. By what is said, I do not mean to infer that this shocking and gross immorality is confined solely to the crews of the American vessels, because those of the English are perhaps equally implicated; but with this difference, they do not assume the character of being '*Temperance Ships*.'

WALTZING.

About thirty-five years ago, a series of Letters were published in the Anthology, from an American Traveller in Europe to his friends in this country. In one of these letters, dated Naples, Feb. 7, 1805, we find the following description of the *Waltz* then just introduced into Italy by the French officers, and of the impression it made upon him. We are hardly competent to decide whether his remarks upon the character of the dance, be not unjust and severe; but it is a question worthy of grave consideration, whether the growing taste for this dance in our cities is not a mournful evidence of the corrupting influence of increased intercourse with Europe in destroying the delicacy of our feelings and the simplicity and purity of our manners.

Among the other corrupting fashions, which have been introduced by the French officers, is a lascivious dance called the *waltz*, originally learned by them in Germany, but which is exactly adapted to the taste of a young French officer, who is in quarters in a city full of pretty women, whose morals are loose enough to permit them to join in this dance. As you probably have never seen it, and for the sake of your feelings I pray you never may, I will give you a short description of it, in order that you may form some opinion of the degraded state of morals on the continent of Europe.

In the first place, the ladies are dressed *a la Grecque*; that is to say, with the *least possible attire*, leaving as little room for the imagination as possible, the breast and arms totally exposed, or covered only with gauze or crape. Thus prepared for this embracing dance, the gentleman clasps with both arms the lady firmly round the waist, while she gently passes one of hers around his body, and softly reclines the other upon his neck. You will probably expect some description of an elegant figure, executed with taste, and affording variety and amusement. No; the *attitude* constitutes all the pleasure and all the novelry of the dance The dancers thus embracing and embraced, begin to turn most furiously, precisely like our Shaking Quakers, and as the motion would make them dizzy, if they did not keep their eyes fixed on some object, which turns as rapidly as themselves, they have an apology for the most languishing gazes upon each other. In this state of painful revolution they continue, till nature is exhausted, when the lady is exactly prepared to repose herself, which she does in the arms of her companion. The dance is soon renewed, and, as it has no other termination than the fatigue of the parties, nor any other object than a languishing embrace, it generally continues for several hours, exhibiting neither variety, taste, nor graceful motions. I do not think that it is more indecent to act than it is to see it. The lady or the gentleman, who could do either without a blush, may rely upon it that they are half corrupted.

This dance appears so strongly to resemble the abominable dances of the Bacchanals, that I am persuaded it is derived from that source. It is probable that the Roman officers carried it with their arms into the north of Europe, from whence it is now returned with northern arms to scourge and debase, if possible still more, the Italians.

We are so prone to copy all the fashions, and many of the vices of Europe, that I should tremble lest this lascivious and criminal exhibition should make its way into our country. But I console myself with the reflection, that manners must have arrived to an high degree of corruption before such a dance would be publicly permitted; and as I flatter myself, that we are as yet far removed from that state of moral depravity, so I have reason to hope, that it will not be introduced in my day, nor in that of my children.

Should, however, contrary to my hopes and belief, the day arrive, in which a lady of our society will, without blushing, be ready to embrace a gentleman in public company, I hope the government will not so far have lost its purity and energy, as to neglect to restrain what private delicacy ought to have prevented. Were I the attorney-general in such a case, I should without hesitation present it to the grand jury, as an offence 'contra bonos mores.' If all this should not avail, and it should become apparent that the floodgates of vice must be thrown open, I would exert my little influence with the legislature to procure an act to render polygamy lawful, or even to repeal the laws for the preservation of chastity. This I would do upon the conviction, that, when morals have descended to a certain degree of debasement, and when vice becomes general and is authorised by law, people will become virtuous by way of distinction.

Dean Swift says he never knew a man rise to eminence who lay in bed of a morning; and Dr Franklin says, 'he who rises late may trot all day but never overtake his business.'

MORALITY OF RAILROADS.

Two or three years ago, our clergy were generally requested to preach on the moral influence of railroads, in order to secure the aid of the State in the completion of the Western Railroad. There was thought, by many, to be great impropriety in this request, and none of the clergy complied with it. It was perhaps injudiciously made, but the subject matter of the request, the moral influence of railroads is worthy of consideration, and may be made the topic of valuable instruction in the pulpit, as well as elsewhere. A brief article upon the subject was published some time since in the Christian Teacher, from which we make to following extract.

A great drawback on the moral advantages of travelling was, and to a great extent is found in the repeated opportunities of procuring drink afforded by such stage coaches as travel the short distances which separate neighboring towns. This evil may not be destroyed, but it cannot fail to be abated. The rapidity of transit on the part of railway carriagss is the condition of their existence; if they do not fly they will fail. But they cannot fulfil this condition if they are subject to frequent stoppages. Nor indeed is there on railroads the need of refreshment which is experienced or imagined by the stage coach traveller. The time is shortened, the dust flies not, the rain is defied, the cold is kept out, while the rapidity of the flight animates the mind and calls off the thoughts from the real or fictitious wants of the senses. Indeed the influence of railway conveyance on the mind generally, is favorable to the character. Compare the flying speed of the one with the slow-creeping pace at which other carriages drag the poor man to his destination. Torpor is out of the question. However much you may wish it, there is hardly time to get the eyes fairly closed, before you are at the end of your journey. Some few may still dose; the bulk will feel an exhilaration of higher relish than any which vulgar stimulants can afford. And in the animation produced, and in the quickness with which object succeeds to object, an impulse is given to the mind which cannot do otherwise than act favorably on the character.

It is equally worthy of remark, that the social affections may receive in the railway carriage an exercise and consequently a developement. The narrow and unalterably fixed limits to accommodation in common vehicles, are attended by unpleasant and prejudicial elbowing. You either cannot get accommodation because your neighbor has managed to be before you, or if you succeed in seating yourself by him, you are cramped and vexed because he being first placed, and double your size,—has left you scarcely half a seat. However there you are, after much squeezing, jammed tightly in, with every prospect of sore bones and with the reality of a soured temper. The poor man, whose sole misfortune is in his corpulency, addresses you, inquires for your wife and little ones, speaks of the weather, hopes you have room; but in vain—nothing articulate escapes your lips; till he begs to know what the time of day is by your watch, alleging that in his hurry he had left his own behind. 'Could I get to it I might tell you,' is the sole reply you condescend to make. 'And why not?' 'I paid for a whole seat and wish I had it,' you subjoin. The case, however, is irreparable. You can neither of you put yourselves into a less compass, and your only consolation is in the sullenness of a common silence. These evils railways avoid. You may be too late, you can hardly fail of a place if you arrive before the train departs. And then when fairly seated what luxury of ease and elbow and leg have you. Satisfied with your position you are satisfied with your fellow travellers, and fall as of course into conversation. And he who has known by painful experience the difficulty of hearing and being heard in a stage coach, will bless his stars in joyful surprise, the first moment he opens his lips in the softly and silently gliding railway carriage. With the ease of your arm chair, you have the excitement not only of company but of rapid motion and the swiftly vanishing country.

And then, especially for the laboring classes, valuable are the increased facilities for the interchange of friendly visits. A distance of thirty miles was once the Atlantic between brothers and sisters, and fathers and children. It will soon be a rivulet. Friendly and family meetings will be multiplied and the social affections be proportionally cultivated. Space and time—the two great obstructions to human intercourse—will be curtailed—and hearts will be brought into contact and warmed and refined by mutual endearments, which might have for ever remained in the coldness of distance. The parent's eye will exert a less ineffectual supervision over his children, and even the sigh of the absent lover will be of shortened duration. In a word healthful streams of intercourse are about to be set aflowing up and down the land, and much shall we be disappointed, if its intellectual and moral fertility is not greatly augmented. And impossible it is not to argue well for the civilized world when one sees the numerous projects that are on foot and imagines the increase which a few years may bring—whose effect must be to facilitate the progress of thought, to wear down prejudices, to widen the empire of good will, by bringing the several members of the race and the several nations of the world into closer contact, and more frequently repeated intercourse.

Meanwhile the social movement is not without its moral evils. Speculation is once more rife through the extent of the land, and speculation is at the least an agitating and insalubrious atmosphere for mind and heart to live in. Even success may be injurious and failure must in a majority of cases be harmful. The rich may become poor, the poor rich, and for the character we know not which is the worse vicissitude. It is also not impossible that many in their eargerness after promised gains, may strain their pecuniary energies, and some do violence to their conscience, in raising the means to sustain their actual or enter upon new speculations.

'There is no worse Devil,' says Jeremy Taylor, 'than a devilish tongue. Were I a legislature, I would enact a law that every man who spoke evil of his fellow creature, should be condemned to a fine, could he not fully substantiate the charge, and that falsehood should loose his tongue. Then perchance there might be peace in Israel. But in the present state of society, it is fearful and heart-sickening to think how entirely one is in the possession of these said tongues.'

SOURCES OF EVERY DAY HAPPINESS.—Occupation and a clear conscience, the very truant in the fields will tell you, are craving necessities. But when these are secured, there are higher matters which to the sensitive and educated, at least, are to happiness what foliage is to the tree. They are refinements which add to the beauty of life without diminishing its strength; and, as they spring only from a better use of our common gifts, they are neither costly or rare. Many have learned secrets under the roof of a poor man, which would add to the luxury of the rich. The blessings of a cheerful fancy and a quick eye come from nature, and the trailing of a vine may develope them as well as the curtaining of a king's chamber.

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments Originally Treated, by Martin F. Tupper Esq.

'Sweet is the virgin honey, though the wild bee have stored it in a reed, pure are the grains of gold in Ganges turbid stream, and fair the living flowers that spring from the dull cold sod.'

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aug 8

LIGHT SHINING OUT OF DARKNESS.—The fidelity of the Four Evangelists evinced by their apparent imperfections: by the Rev. Alfred Roberts, M. A. —1 vol. This day received by CHAS. C. LITTLE & JAS. BROWN, 112 Washington street. aug 8

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For sale by CHAS. C. LITTLE & JAS. BROWN, Booksellers, 112 Washington street. july 25

A HISTORY OF HARVARD COLLEGE, from its foundation in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University, 8vo. plates. 500 pp. The subscription price was $2 75—the balance on hand will be sold for $1 25 per copy, by the publishers, JAS. MUNROE & CO., 134 Washington st. aug. 15.

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THE MONTHLY CHRONICLE of Events, Discoveries, Improvements and Opinions, intended for the popular diffusion of useful knowledge, and an authentic record of facts for future reference, with Maps and Drawings. No. 4. Just published—for sale at TICKNOR'S, corner of Washington and School streets. aug 15

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